

Library of the Theological Seminary,
PRINCETON, N. J.

Division.....*I*.....

Section.....*7*.....

Shelf.....

Number.....



Digitized by the Internet Archive
in 2015

THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

JUNE, 1827.

MEMOIR OF THE REV. STEPHEN
SCHULTZ.

No. X.

MR. SCHULTZ'S account of his journey to Kœnigsberg in Prussia, in the year 1743, shews the readiness of the Jews in general to converse with him, and to receive tracts, but as we have much before us, we confine our notice of this journey to the following extract :

“ On the 6th of September,” says the author, “ we arrived at Stolpe, a place particularly dear to me, on account of the temporal and spiritual mercies I enjoyed there. On the 7th, I visited the Jews with M. Kypke, but they were so enraged, that they not only scoffed and scolded, but even thrust us violently out of the house, crying after us, ‘ You accursed Pietists, is it not enough for you to seduce Christians, but must you even try to impose upon the Jews also?’ Other diabolical expressions which they used, I think better to omit. This instance confirms the truth of our Lord’s saying, ‘ A prophet hath no honour in his own country;’ and I

went away from them, saying, ‘ Very fine conduct this for the sabbath!’ May the Lord have mercy upon this poor people!

“ I think their anger arose from the circumstance that one of them had, by our former endeavours, been awakened, and had shewn himself desirous of becoming a Christian.”

In giving his account of a journey in Swabia and Switzerland, in the year 1744, the writer proceeds thus:—

“ *March 2.*—We came to Grosenweisand, and called upon Mr. Stoessel, who told us of a certain Jew from Groebzig, called Joseph, who some years ago boasted of having burnt part of a New Testament, which he had received from us, and who was at that time in prison at Leipsic. On this, Mr. Stoessel remarked, that this Jew having despised and destroyed the Tract, which was given him to be instrumental in his salvation, God had permitted him to fall from one crime to another, until the punishment which he so well deserved was inflicted upon him. Mr. S. added, ‘ When he boasted of hav-

ing burnt the Tract, I said to him, Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. Now he experiences the truth of this.'

"*Fuerth, April 26.*—We expected four rabbies who had sent to us, saying that they would call upon us this day, and then would either confute us, or else we should confute them. But no rabbies appeared.

"*April 27.*—We spoke to some Jews who came to us secretly, fearing the others.

"*April 29.*—I preached in the forenoon for the Rev. Mr. Lochner, from Isa. liii. 8, upon the glorious consequences of the resurrection of Christ. At table Mr. Lochner told us, that the Jews had taken the liberty to send three of their principal people to his son yesterday, when he himself was not at home, desiring him to prevent me from preaching; but he refused them. The Rev. Mr. Lochner, provoked by this interference of the Jews, exclaimed, 'That miserable people presumes to prescribe to us whom we shall admit to preach to us and whom not!' Their intention being thus frustrated, the Jews appointed some of their party to listen at the church, that they, if possible, might catch something which they might construe into an excuse, in case an opportunity should offer for making a disturbance. In the sermon I exhorted my Christian hearers to pray diligently for the Jews, to set them a good example, and to show them every possible kindness. I myself included all Jews, and particularly those of Fuerth, in my prayer after the sermon, and recommended them to the mercy of God. The Jews who had been sent as spies heard

this, and communicated it to the others, who had assembled in the synagogue, and on hearing it, the chiefs and the rabbies reversed the ban which they had laid upon us and our landlord. The ban consisted in this, that no Jew should dare to speak to us or enter our lodging. This we heard to-day from the Jews themselves, who now came in numbers to our lodgings, and related the whole process to us, adding, 'You carry on your work so prudently, that it is not possible to lay hold of you.'

"*May 4.*—We arrived at Rothenburg on the Tauber, where we were permitted to enter freely. The same officer who before had forbidden us to enter, now said in a friendly manner, 'O, I know who you are—enter, in the name of the Lord! You are going to the Rev. Mr. Schoeffer.'

May 23.—Yesterday I received a letter from the Rev. Superintendent Christhold, at Appezhofen, in which he desired me to come and preach for him. Accordingly I went thither to-day. No sooner had I arrived at his house, than he took me into his library, saying, 'Here are books, if you like to read some of them, take a cup of coffee with my wife, for I must go.' Then he went away. I asked the lady why he was in such haste. She answered, 'My husband has been accustomed, ever since he entered the sacred ministry, after having preached a sermon preparatory to the receiving of the Lord's Supper, to visit such as intend to receive the sacrament the following day, at their houses, in order to speak to them severally and more particularly, as the state of their minds may require.' Would to God (thought I) that there were

many ministers in the Christian Church like him.

“*May 24.*—I preached in the forenoon from John iii. 1—15. In the afternoon the Rev. Mr. Christhold catechized the children upon the first article of the Christian faith. Of this catechizing I must say, that I never witnessed the like in all my life. His condescension to those of the children who were but three or four years old—his venerable affability towards the elder of them—the plainness and the solidity of his exposition—all this, so suitable to his venerable age of seventy years, was very edifying to me and his other hearers. After the service, he introduced me to several families in his parish, where we found the children sitting round the table, comparing a sermon of their venerable pastor, which they had written out several years ago, with mine of that day, which they had likewise taken down in writing, both of them being upon the same gospel appointed for the day. The parents were attending to them; and this was their constant mode of spending the sabbath after divine service. I must confess that I was exceedingly delighted with it.

“And now, who was this man, this excellent minister of the Gospel? He was a converted Jew. *Objection*—But can there come any good from the Jews? *Answer*—‘If you, my dear friend, be another Nathanael, who said, Can there any good thing come out of Nazareth? I answer, with Philip, Come and see. (John i. 46.) But if you are a Pharisee, I will not have any thing to do with you; your unbelief will not make the faith of God of no effect.’ This man was born at Dettingen of

Jewish parents; was baptized when a boy, in the Christian Protestant Church there; frequented the school of the same place; went to the University of Tubingen; was first made Rector of the School of Dettingen; afterwards became minister in the country, and lastly, Counsellor of the Consistory at Dettingen, and Superintendent in Appenzhofen, where he still exerts himself in the manner which I have described.

“*Kaufbeuren, June 13.*—When dining at the house of the Mayor of the city, his lady told us that she once spoke with a Jew, who said to her, ‘We Jews have crucified Christ once, but Christians crucify him every day.’ This made a very deep impression on her mind, and she afterwards always considered the impiety of Christians (so called) as a great impediment to the conversion of the Jews.

“*Ravensburg, Aug. 17.*—This town is inhabited by Protestants and Roman Catholics, who enjoy equal rights and privileges. In the Roman Catholic inn, where we had taken our lodging, a great number of guests of the same confession were assembled at a wedding. I took occasion to speak to them on Christian marriage, and how it ought to be conducted. The people not only paid great attention, but desired me to continue my discourse, which I did, by relating to them several histories of happy marriages. The landlady afterwards said, ‘This is a better wedding sermon than ever our priest delivered; nay, even than those of many a Lutheran minister.’ After this she entertained us with a good dinner, and, as she said, with her best wine.

When dinner was over we called

on the Rev. Mr. Wolfarth, who invited us to stay at his house; and we sent to the inn for our luggage. The landlady gave it very reluctantly, saying, 'The minister does not use me well; I am obliged to lodge any rabble that chuse to come, but such persons as are to be considered as angels, he sends for and takes away from me.' The messenger answered, 'But it will cost them nothing to be at my master's.' The landlady replied, 'God has given me so much, that their expences for a week would be no object to me; however, what can I do? take the luggage, their bill is paid.'

"Nov. 16.—At Worms we had good entrance among the Jews.

"Nov. 17.—Count Leiningen-Heidesheim sent us his coach and four, with a letter, earnestly requesting us to come and visit the Jews in his territories. We complied with his request, and immediately after dinner drove thither. When we arrived at the palace in the evening, the guard presented arms, and the officer immediately stepped up to the coach to receive us, as if we had been noble persons. But with what astonishment was he struck, on seeing in the coach two poor travellers, who looked like mechanics: he stared round, and did not know what to say. In the mean time we got out, saying, 'Do not be surprised, we are the people you were expecting.' He then led us into the presence-chamber, where we were graciously received by the Count. The statement we gave of our employment pleased him very much. The following day we rode to Kindenheim, where we visited the Jews, who willingly listened to us, and discoursed with us in a very

friendly manner. We dined at the palace; and the Count put questions to us which gave rise to very useful and pleasant conversation.

"Before supper we were introduced to the Countess, who told us that her mother, the Countess of Riedelheim, had received many Jewesses, and assisted them in getting Christian instruction and baptism. She spoke particularly of one who, having been accused of stealing some things which were missed at the palace of Riedelheim, prayed that if the God of the Christians were the true God, he would make known who was the thief. It was afterwards discovered that that servant who had charged the Jewess with the theft, had stolen the things herself. The God of the Christians having thus heard the poor Jewess, she said, 'Now I see that the God of the Christians is the true God.' She then applied for instruction, which she received, and was afterwards baptized.

"After supper, having united in prayer to God, we took leave, intending to return to Worms the following morning early. The Count and Countess were very thankful for our visit. The next morning we returned in the Count's coach to Worms. We found the Jews very unwilling to converse with us, whence we concluded that the rabbies had laid the ban upon us; and so it was, for when I had preached on the next Sunday, several Jews came to us, telling us they had again received liberty to converse with us. The sermon which had effected this, was from 2 Peter iii. 3—14, on the blessed waiting of the children of God for the coming of the Lord Jesus Christ. Two things seemed

very remarkable to me ; first, that the obstinacy of the Jews was in a great measure overcome, by the impression which my sermon had made on the minds of those whom the Jews had sent to watch me. Secondly, that the new church in which I preached is built on the spot, where Martin Luther gave proof of his heroism, by the delivery of his excellent confession of faith. The pulpit is built on the spot where he stood before the Emperor and the Diet."

In the year 1745, a journey was undertaken to Sweden and Russia, not so much on account of the Jews, of whom there were few or none, either in Sweden or Russia, at that time, but rather for the purpose of making personal acquaintance with some of the contributors to the Institutum Judaicum, who were very numerous in those parts, and had desired some fuller account of the state of the Institution; and partly to enquire concerning the best way and means of proceeding on a journey to the East, which Schultz was meditating. The reason for going to Sweden and Russia was this, that the Prussian Government had no ambassador at the Court of Turkey at that time, which the Swedish and Russian Governments had. The account of this journey, therefore, contains little or nothing that concerns the Jews, except that part of it which describes his return through Prussia to Halle. From that part the following particulars are extracted:

" Oct. 18.—About noon we arrived at Mittau, where our driver stopped at an inn bearing the name of the Prussian, in which we found the guests very rude and ill-behaved; wherefore we hastened to the synagogue of the Jews, with

whom we found much more seriousness, soberness, and attention, than among the Christians here.

" Not having had opportunity for some months of conversing with that poor people, we rejoiced the more, now that we were able to resume our work among them. We first found some boys in the synagogue, who had come together before the rest of the people. I asked one of them which was the lesson from the law for the day. He answered, ' Deut. xxx. &c.' I then asked for the lesson from the prophets. Another boy replied, ' Cho amar' (thus saith the Lord). I said, ' That you find a thousand times, and more, in the Bible; but where stands the lesson for this day?' He replied, ' On its feet.' For this I sharply reproved the boy from the first Psalm, in which the other boys joined me, saying, ' He always misbehaves in this manner; it is a very good thing that at length he has met with one who is able to put him to shame.' He now became really ashamed of his bad conduct, and promised never to offend so any more. The Parnas (chief of the synagogue) gave me a Bible, desiring me to expound some part of it to them. I asked them, ' What part?' to which he replied, ' Whichever you please, Sir.' I then took a part of the lesson for the day (Deut. xxx. 1—7), and when I had concluded, the Parnas exclaimed, ' Chashub' (he has honour). The Jews holding their Diet on this day, were collected together from all parts of the country, so that this one preaching of the Gospel spread through all the land. They willingly received the Tracts which we offered them.

" Oct. 23.—We came in the

afternoon to Duerben, where the Jews, recollecting that I had been there nine years before, wondered that I did not get tired of travelling. Having preached to them the word of reconciliation through Christ, and distributed books among them, we continued our journey."



ON THE TEMPTATION OF MESSIAH.

To the Editors of the Jewish Expositor.

Gentlemen,

IT is imagined by some, that any minute investigation of the spiritual things, which are set forth unto us in the holy Scriptures, is a searching too closely and inquisitively into sacred things, and the exercise of an undue curiosity. But where in Scripture is such a search forbidden? and is it not rather encouraged? Truth seeks the light; and it is only presumptuous and dogmatizing error that courts concealment, and that requires to be guarded by caution lest its fallacy should be discovered.

We find our blessed Lord ever teaching and speaking in parables, and this with the avowed purpose that he might lead men diligently to search for the true hidden meaning, which on various occasions he condescends graciously to explain. We find him rebuking his disciples for their slowness to apprehend dark parables; for if such a disposition were allowed to become habitual, it would be a bar to the understanding of many most important truths. We find him leading them, after his resurrection, to consider and to understand the hidden meaning of the things "which were written in the law of Moses, and in the prophets, and in the Psalms,

concerning himself." We find our blessed Lord teaching the Jews the reality of a resurrection to life, by an inference drawn from the words spoken unto Moses from out of the burning bush, Luke xx. 37, 38, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

We find St. Paul reproving men's neglect of reasoning in this manner, by declaring in express terms, that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." And we find the apostle also, throughout the whole of his epistle to the Hebrews, using and recommending a method of reasoning of this description, from types and figures and prophecies, and from a comparison of earthly things with heavenly.

As our blessed Lord declares that the mere obvious letter, or first ordinary acceptance of the words of Scripture may mislead, so his holy apostle enforces the same truth: "It is," saith our Lord, "the Spirit that quickeneth." The apostle declares, "the letter killeth, but the Spirit giveth life." And we read of persons who, "seeing, see not, and hearing, they hear not, neither do they understand." (Matt. xiii. 13.)

The declarations and admonitions of our Lord and his apostles seem, then, plainly to direct us to labour earnestly to discover the purport and full explanation of whatever we find recorded in holy Scripture, and, like the Bereans, to search and enquire to the very

utmost, knowing that the light of truth in God's most holy word is as a hidden treasure, and that "he that seeketh, findeth."

Under the preceding view of the general subject, it is considered that it may not be unprofitable to enquire particularly into what is revealed in the third chapter of the Gospel of St. Matthew, and the Scriptures parallel to it, in relation to the temptation of Messiah there recorded; a subject not much spoken of in the present day, and which, perhaps, for the most part has not been treated very successfully by some Christian commentators. The temptations, the sufferings, the crucifixion, the death, the resurrection, and the ascension of the Lord Jesus Christ into heaven, from whence he shall again come in like manner as he went up into heaven, are each severally a portion of that testimony concerning him who is "the way, and the truth, and the life," which it is the blessed province of the London Society to set before the dispersed of Judah at this day; and if the following observations appear to you calculated to throw light upon that part of the sacred volume, which bears witness to his temptation, they will doubtless find a place in your Expositor.

I am, your's, &c.

K———G.

London, April 20, 1827.

Our great deliverer, the promised Messiah, who came to fulfil all righteousness, having taken upon himself our flesh, vouchsafed to be tempted in all points as we are; and to suffer before he entered into glory. (See Matt. iii. 15, Heb. iv. 15, Luke xxiv. 26.) Of these temptations we have a short,

concise account in the Gospels; which give us plainly to understand, that our Lord reproved and subdued fierce, natural bodily appetite, mental ambition; and selfish lust of power and riches; and spiritual presumption, and ostentation of his divine character. The instances of his having done so, delivered down to us, are only three; and they are related by the evangelists with great simplicity and brevity.

Whether the evil one appeared in a human form, or whether the temptations consisted in suggestions to the mind, on this so fearfully important occasion, whereon the deliverance of all mankind depended; there cannot be the least room for the rash interpretations, which represent our Lord to have been carried through the air and set upon the top of a pinnacle—or being made to see with his human eyes all the regions of the earth at once; a thing which he certainly could not have done upon a globe like our earth, from the top of any mountain whatever. No such intimations as these are, in fact, given by the evangelists; nor can they be inferred from the words of Scripture, when fairly translated, or from any interpretation that can justly be put upon them. Nor, indeed, is any thing affirmed to have been done, which might not have passed naturally, according to the ordinary course of things.

The first temptation seems to have consisted in that, when our Lord, after long abstinence, pressed by hunger, felt the severe calls of appetite, the tempter endeavoured to persuade him to satisfy them, by exerting, for his own gratification, that divine power which he possessed and could ex-

ercise, as the Son of God, if he saw fit to do so.

Afterwards, and, as it should seem, upon quite another occasion, when our Lord was in Jerusalem and walking near the battlements, on the flat roof of that noble cloister, which is described by Josephus, the tempter, we are given to understand, suggested to him that this was a most fit opportunity to prove his divine mission, by casting himself down headlong, and yet remaining unhurt; in short, by the performance of an incredible wonder, such as many in their folly and ignorance, suppose all miracles necessarily to be.

That this temptation was actually in the manner suggested, may be reasonably inferred. We do not find that it immediately succeeded the first, or that it was actually in the wilderness. The evangelist St. Luke relates it differently from St. Matthew, and describes this temptation as succeeding that upon the mountain, instead of following immediately upon the first. There might, therefore, have been sufficient intervening time for walking, or travelling from the wilderness to Jerusalem, and again to that high mountain upon which the other temptation took place. And this idea removes from the mind the childish legendary interpretation, of our Lord being taken up and carried through the air by the Evil one.

It is well known that there was no such kind of building as we now understand by a spire, or a pinnacle, upon any part of the temple; and we have, both from the words of the evangelists and from the history of Josephus, a plain intimation as to what part of the top of the cloisters of the

temple, our Lord was walking upon, when the temptation took place, and how naturally it might come to pass that he should be walking there.

We read in our received translation (Matt. iv. 5), "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple." In Luke iv. 9, we read, "And he brought him to Jerusalem, and set him on a pinnacle of the temple." If there could be any doubt whether the word *παρλαμει*, translated in the Gospel of St. Matthew, *taketh him up*, might be better rendered *taketh him along with him*, the parallel passage in St. Luke's Gospel must decide the question affirmatively, for there the word *ηγαγεν* is used, which decidedly means led or conducted him. He then placed him, or made him to stand, (*εστησιν αυτον*, Matt. *εστησεν*, Luke), *επι το περιεργιον του ιερου*—on the *pinnacle* of the temple, according to our translation, but which may better be rendered *summit*, for upon a due consideration of the structure of the temple according to Josephus, there seems to have been no pinnacle, or spire.

This sacred edifice, as it is well known, was built on Mount Moriah, and had tremendous precipices on the south and on the east sides, the latter hanging over the Valley of Jehoshaphat, and fronting the Mount of Olives. On the sides where these precipices were, the walls of the Temple were carried up perpendicularly, quite from the bottom of the rock in the valley, and against the side of the precipice to a tremendous height, and they were there crowned above by cloisters or porticoes.

The account given by Josephus

is this: "That the wall itself was the most prodigious work, that was ever heard of by man." And speaking of the building of it by Herod, he says that, "Beginning at the bottom, where was a deep valley, he laid the rocks together, and bound them one to another with lead; and included some of the inner part, (or included a space between the wall and the rock,) till it proceeded to a great height, and till both the largeness of the square edifice, and its altitude were immense." He adds soon after: "The front of the Temple which was southward, had the royal cloisters, or royal portico, βασιλικὴν στοὰν, which reached in length from the east valley unto the west." (Antiq. Jud. lib. xv. cap. xi. sec. 3—5.)

To the top of these cloisters, we find from many parts of Josephus, there was easy access; and it is also manifest that they had flat roofs, with a walk upon them; because here, upon their summit, a whole Roman cohort was stationed by Cumanus, at the time of the feast of unleavened bread, upon some occasion just previous to the war, to overawe the Jews. (De Bell. Jud. lib. ii. cap. xii. sec. 1.)

This great walk upon the flat roof and top of the portico, or cloister, was therefore as properly, and in every sense of the word, the summit of the Temple, as the ridge of a high mountain is called its summit; and hither, we have reason to believe, the tempter conducted our Lord. We may easily conceive it was from hence, that he tried to persuade him to precipitate himself down; and the rather, because the concourse of people in this part frequently walking for pleasure, would ren-

der his miraculous deliverance the more conspicuous, and such a proof of his divine power and mission, the more striking.

Reason, candour, fair translation, and common sense, all lead us to these plain ideas, so very far from impossibilities; and if the tempter really did assume a form at all, we have no reason to conclude it was other than the human form, or that his appearance would differ from that of the people in general, who were walking either in or upon the cloisters. And when the tempter, stopping our Lord in his walk, or inducing him to stand still and to look down into the depth below, suggested the temptation, nothing more might appear, or could be noticed by the many persons who might be present, than what might be seen daily, and upon a thousand occasions — two persons viewing the tremendous depth from the battlements or side wall.

There seems reason again to infer, from the account which is given of the third temptation, that after the two preceding ones, the tempter, whether appearing in human form, or only acting by suggestion, induced or led our Lord in his walks or travelling, to ascend to the summit of a very high mountain, (probably Mount Tabor, in the midst of the plain of Esdraelon, a place to which he afterwards resorted frequently with his disciples, and where the transfiguration is supposed to have taken place,) and that on the summit of this mountain, whilst beholding the extensive prospect of cities, towns, lakes, strong holds, and all the riches of the then fertile country, he suggested to our Lord (what indeed might naturally occur to the mind on such an

occasion) the consideration of the wealth, the power, and the dominions that existed upon the face of the earth, and the grandeur of the Roman empire, then at the highest pitch of its glory; and that he suggested further, that if he, our blessed Lord, would devote his divine knowledge to the acquisition of earthly dominion, and to the evil purposes of ambition, without scruple, and under the guidance of evil, he might easily become the Lord of all dominion upon earth; an event which any reasonable mind may believe might readily have been brought to pass, and which the Jews indeed seem eagerly to have wished him to endeavour to bring to pass. (See John vi. 15.) The excessive grandeur and beauty of the prospect from the summit of Mount Tabor, as described by travellers, seems well adapted to suggest such an idea.

That the rest of the kingdoms of the world, and their glory were merely seen intellectually, by consideration and reflection, seems clear from the words of the text, for *δεικνυμι* does not mean, properly, *shewing to the bodily eye*, (or making any thing the object of visual sight,) but rather implies, “*declaro, manifestum facio, demonstro,*”—I declare, I make a thing manifest, I demonstrate.

The history of this third temptation, then, seems to instruct us simply, and in the plainest manner, that as the two former led to a compliance with the powerful demands of *bodily appetite* and *mental pride*, so this last led to the gratification of *high ambition*, and the thirst for extensive earthly dominion, with great possessions and riches; and all three taken together, were very much counter-

parts (only in an extreme degree) of what, according to the words of the apostle, deceiveth the whole world—the lust of the flesh, the lust of the eye, and the pride of life. And although the temptations of our blessed Lord were specially attended with strongly marked, and astonishing circumstances of the great adversary’s more immediate instrumentality and presence, yet nothing is implied which is either impossible or contrary to experience.



ON THE RESURRECTION OF JESUS
CHRIST.

To the Editors of the Jewish Expositor.

Gentlemen,

I HEREWITH forward to you those additional arguments in favour of the divine mission of our Lord and Saviour Jesus Christ, which are furnished by the circumstance of his *resurrection*; and on account of which, it appears incumbent on all missionaries to the Jews, to make it a prominent feature in their addresses to them.

My author proceeds: “The fact of the resurrection of Jesus Christ and its import, or the character of God thence arising, mutually confirm and ascertain each other. This character never could have been drawn to our view, but from some divine work. No work but this could ever evince such a character; and if this work was done, there must of necessity be such a character. This fact and its import, must therefore stand or fall together. But more particularly:

“As this divine character can no where be published but along with the fact, I am assured, by hearing the *grandest character*

thence arising, that the fact must be true. For to suppose that the bare notion or idea of any thing greater than God, could ever be any where imagined, would be the wildest of all absurdities: and it is very evident, that the view of God, which, the lower it abases the pride of man, raises his comfort and joy the higher; which reduces man to the most unre-served or *extreme* dependence, while it exalts him to the summit of all happiness, could never be the contrivance of man, whose strongest impulse is to the gratifying of his pride, and whose joy naturally rises and sinks according to the success thereof. Therefore when the fact and its import are conveyed to my knowledge by the same testimony, I have no room to doubt that God, who alone can describe his own character, is the testifier and declarer of both. And surely it would be extremely absurd to suppose that such a divine character could arise from a contrived lie.

“Again, it is from this fact that the amiable character of the just God and Saviour rises to my view. I could never have known there was such a God, had I not known this fact. But I know that this fact being true, there must be such a God, because it is impossible to account for it otherwise. Yea, every attempt to account for it otherwise, not only extinguishes all my former lights, but without furnishing me with any new ones, leads me in atheism, chaos, and utter darkness. Whereas the account of it given by the witnesses, while it proves all my former wisdom to be foolishness, opens to me a new and more delightful source of knowledge, throwing light upon a thousand facts that I

could never account for before; shewing me a no less wonderful than satisfactory propriety in all the extraordinary circumstances attending the birth, life, death, and resurrection of Jesus and the mystery of his witnesses. It throws light upon all the ancient sacred writings, and the extraordinary facts recorded in them from the creation downward. It sets my mind at rest, as to all the difficulties about the divine character, and the condition of man, which occasionally perplexed me before. I am now reconciled to the entrance of sin and death into the world, and the whole dark side of things, on account of the marvellous light that shines forth from the greatest darkness. I am now reconciled to the shade, on account of the magnificent picture thence arising to my view, and which could not otherwise have appeared. In a word, I thence perceive a no less amiable than grand uniformity of design, in all the works of God from first to last. Whereas, should I shut my eyes against the light issuing thence, I am immediately lost in an unfathomable abyss of absurdities.

“I know then, assuredly, when I hear these illiterate men, attended by supernatural power, bearing witness to the fact, declaring the import of it, and speaking (*τα μεγαλεια του Θεου*) the grand things of God, I hear God himself speaking; I hear the voice and testimony of God. Divine wisdom and divine power, which are inseparable, present themselves to my conscience at once; my pride is abashed; my reasonings are silenced; and hope arises to my view from a new and unexpected source.

“ Were such a majestic personage as is described by John in the tenth chapter of the Apocalypse, to appear publicly to our view, would not all our former ideas of human grandeur vanish at his presence? Have not the wise men of almost every succeeding age, exploded the principles maintained by their predecessors both in ethics and physics? And should it seem a thing incredible to us, that when God, no longer winking at the times of ignorance, should commence a public speaker and writer to men, he should explode the wisdom of all those who had gone before? And if we willingly hearken to wise men, tracing out to us the order, and connection of facts, and appearances in the course of nature, why should we not hear God explaining to us supernatural facts? This seems to be a province suitable to the author and controller of nature. It was, surely, far above the fishermen of Galilee.

“ I am fully satisfied then, in agreement with the witnesses, to hold the meaning they have given of the resurrection of Jesus, for the *Gospel*, the *word*, and the *testimony* of God, and to call it by way of eminence, **THE TRUTH**, in opposition to every false gloss on the Scriptures, and every false reasoning about the light or law of nature, or about any of the works or ways of God. This truth opens for me a plain path, and affords me firm ground for every step, so that I have no occasion to grope among *probabilities* with the academics, or no less uncertain *feelings* with the devotees; no reason to envy the former the pleasure they propose in their humble, candid, and sincere enquiries after—a phantom, which has hitherto

eluded their grasp; or the latter the more refined delight they propose in their pious wrestlings and waitings for—a good conceit of themselves: no reason to be scared by the scornful sneer of those, or the more solemn frown of these. Let this **TRUTH** be my companion, and I will not be ashamed in the presence of all the sons of Socrates, though they be joined with those of Gamaliel.

“ In company with this **TRUTH** I dare act the part proper to man. I dare give free scope to my conscience before God, and look into his perfect law, as knowing that however heavy the charge may be against me, the resurrection of Jesus affords the answer of a good conscience towards God, as it shews a righteousness to be already finished, by which God can be just in justifying men, even in the very worst view I can have of myself; or, which is more, even in the worst view in which I can appear before him who knows all things. By being thus encouraged to look into the perfect law of liberty, and to continue therein, I see the extent of it to be vastly wider than I was willing hitherto to believe. And by ascertaining what kind of a righteousness was requisite to honour it, and at what an expence the least transgression must be expiated, I am led to hold every precept of it more sacred than I did before. I know that I cannot disregard any precept of it, without at the same time disregarding the revealed righteousness. I consider the perfect law, the law that requires godliness and humanity in perfection, as the sacred and invariable rule of correspondence with God. And though on this side the grave I cannot come before God at any

time, and say, *I have no sin*, yet the TRUTH both binds and encourages me to aim at nothing less than perfection.

“ While I keep the perfect law in my view, which, like a faithful mirror, discovers all my deformity, I can find no reason to glory over the most infamous of mankind. The nearer I come to the light, which makes *manifest all things that are reprov'd*, I have the more reason to say, ‘*Behold, I am vile.*’ I can have no room for glorying then, but in the bare TRUTH; and I have good reason confidently to oppose the righteousness revealed there, to all that is admired in its stead among men.

“ I now see plainly, that all my former reasonings against Jesus and his character, were at the same time pointed against the divine law, and against the natural dictates of my own conscience. I chose to confine the exercise of my conscience to what might distinguish me from others. I took pleasure in reflecting *what I was not*, in comparison with others; but was averse to notice *what I was* before God. When any uneasy question, in this last respect, arose in my heart, I was careful to turn it aside for more agreeable reasonings. If I might, *for once*, call that which properly distinguishes man from other animals, viz. his conscience, by the name of REASON, I would vary the style of the received maxim, and say, *Reason pursued* is despair, and *Faith*, or the knowledge of the truth, is the cure of despair. Before I knew the cure, I found nothing but pain and misery, in listening to the simple dictates of my conscience. And sure I am, that neither conscience nor argument directed me to the cure; but it came to me

unexpectedly from heaven, by supernatural revelation: that is, when I heard God, by the mouths of the witnesses, laying open the meaning of a supernatural fact, a fact that had not only awakened fresh disturbance in my conscience, but also demolished all my arguments.

“ I was convinced then, that the revealed truth, which not only awakened my conscience and made me sensible of my malady, but also brought such relief as was sufficient to satisfy it when most awakened, must of necessity come from the same God who formed it, and whose law is naturally impressed there. I found that I had hitherto neglected and resisted the natural notices of the true God there, and framed to myself another God by reasonings; that I had been all along as one, half asleep or intoxicated, and who chuses to be so, as not finding his circumstances in so good order, as to give him pleasure and satisfaction in his soberest and coolest moments. And, indeed, who would incline to give place to such apprehensions of God and of himself, as could yield no pleasure nor satisfaction, but on the contrary, the greatest of all pain; yea, as must, without the knowledge of the cure, fill his mind with the most repining hatred of God?

“ I have great reason then to value the Gospel, as it enables me to reflect without pain that I am a human creature; as it presents me with an amiable view of the inflexibly just God, so that I may think of him when fully awake, and need not court the momentary quiet, or rather the insensibility, which is procured by resisting the natural notices of God in the conscience, or the more explicit de-

claration of his will in his written law. The Gospel, while it enforces the law of God, and makes the conscience more sensible to the conviction of sin, conveys likewise the most refreshing remedy, and so answers the majesty of the living and true God, who says, *See now that I, even I am he, and there is no God with me: I kill and I make alive; I wound and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever.*

“Nor do I think I have any apology to make to men for renouncing my former *ways and thoughts*, however righteous they might have appeared to myself and others, upon my being found guilty beyond reply, by the one Lawgiver who is able to save and to destroy, and demonstrated to be *wicked and unrighteous* in respect of both, by his irresistible work and testimony. I do not think it beneath the dignity of the wisest human creature, to be convinced of his mistake by him whom it well becomes to say, *My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

“I used to admire it as a fine idea, that were truth and virtue to be placed before our eyes in all their native charms, the beautiful splendour would be too transporting, too dazzling to be beheld by us, but through some veil. The experiment has been tried, and that in a manner far surpassing the reach of fancy. The unsullied perfection of both has appeared in the world in all their native charms indeed, yet so as

not to hurt the weakest sight:—but, what was the result? We saw no form, no comeliness in him; no beauty, that we should desire him. We turned aside our faces from him as from a disagreeable object. The most wise and virtuous among us were the foremost to set him at nought. Yet, however strange it may seem, true it is, that some of the most base and stupid among us were, upon this occasion, struck with such an apprehension of divine beauty, as far exceeds all the raptures of imagination. ‘The word was made flesh (said they) and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.’

“I have said the resurrection of Jesus serves me as a new principle of knowledge, or reasoning. I do not set out from conjectures to enquire after truth, to observe what path it opens for me to walk in. I do not set out from human maxims or presumptions, to enquire how I shall form a god to myself; but I set out from heavenly truth, stamped with the divine character, to enquire how I shall form my heart and lip suitably to it. I do not set out upon the enquiry, What shall I do to placate the Divine Majesty? or, as the phrase is, How shall I make up my peace with God? but I set out with the persuasion, that God is just in justifying the ungodly; to enquire what service he has for me; to prove what is the good, and acceptable, and perfect will of God?

“All my religious principles and practices are so many inferences from the beforementioned fact; yet I have no ground to value myself as a *reasoner*, even on this new

footing. For I could find no satisfactory reasoning at all in that fact, till I was first taught it by the illiterate Galileans. And what is more, I can deduce no inference from thence, till I be first taught it by one or other of the inspired witnesses. But when I hear them displaying the manifold wisdom of God from that source, I perceive a wonderful propriety and force in the whole of their reasoning. Thus God sees meet to abase the pride of my understanding, by the very means he uses for conveying to me the most useful, and comfortable of all knowledge. And herein I am persuaded that he consults my real benefit. For were I left to indulge my natural inclination for reasoning, even on this new footing, I am sensible that I should soon act the same part with this supernatural revelation, as I formerly did with the light of nature. When I reflect where all my wisdom, and that of the greatest sages landed me; and, that in the height of my wisdom I proved to be the greatest fool; I am now fully satisfied that my safest and wisest course is, *simply to believe* just as I am told, and *submissively to do*, just as I am bidden, without murmuring or disputing. However foolish then, my rule of faith and practice may appear in the eyes of the WISE, and however weak in the esteem of the DEVOUT, I find myself kept in countenance by the apostolic maxim, 'The foolishness of God is wiser than men, and the weakness of God is stronger than men.'

Thus argues my author on the resurrection of Jesus Christ. May all who have impugned this vital doctrine, and who may peruse this paper, be convinced as well as he!

then will they be not far from a possession of living faith in him who says, "I am he that liveth and was dead, and behold I am alive for evermore."

TIMOTHEUS.



REMARKS ON THE TWENTY-FIRST
CHAPTER OF ST. LUKE.

IF Lord Bacon's principle be admitted, that the prophecies of Scripture are repeatedly fulfilled upon an increasing scale, of which, for my own part, I feel no doubt, I propose to consider the twenty-first chapter of St. Luke, as describing the age or generation in which the second advent of our Lord shall take place. Beginning then, at the sixth verse, may we not understand by the utter dissolution of the temple, the thorough dissolution of the legal system still maintained by the Jews, and expect that it is yet to be broken to pieces, in a sense and degree hardly yet anticipated?

Ver. 8. Have we not cause then, to expect pretended Messiahs before the second, as well as the first advent?

Ver. 9. As also instability and tottering in all the old antichristian states; as appears also, from the second chapter of second Thessalonians, running parallel to this chapter?

Ver. 10. Is not this the last vial of the Apocalypse, and may not these signs be expected equally in the political, and ecclesiastical, and literal heavens? (See Dr. Owen's admirable sermon on the shaking of heaven and earth.)

Ver. 12. And have not persecutions ushered in, this consummation of the Reformation? How exactly does the description of

Luther, proceeding from his *Patmos* (as he himself called his own retreat), related in Rev. x. 8—11, correspond to this place; as also the succeeding vision of the *witnesses*, to the mention here of the *μαρτυριον*, or testimony? Here then, is a promise that though the Gospel will be rejected by the majority, yet the issue of it will be, that it will convict its adversaries in the *court of heaven*, of loving darkness rather than light; and so, he that believeth not, shall be condemned and executed. For God has sent his heralds, and his mighty power attends; but many who have heard, have sat in judgment upon the message of God, unconscious that the message was sitting in judgment upon them. (1 Cor. ii. 1, 5.)

Ver. 15. This mighty power neither has been, nor can be, imitated or overcome by antichrist.

Ver. 16. However the witnesses may have been slain and dispersed, as perhaps took place most signally at the revocation of the edict of Nantes in 1685, yet they have not perished. Witness at this moment, descendants of the Waldenses, Mr. Faber witnessing against Roman, and Mr. Irving against French Babylon.

Ver. 19. "By your endurance or perseverance, during the times of antichristian ascendancy over you, save your lives and souls;" explained in Rev. xiii. 10, and iii. 10. (See Dr. H. More's works, 1708, p. 643, where the reader will find a treatise on the vials, in which I cannot discover a flaw.)

Ver. 20. Is not this the very sixth vial of the Apocalypse? Is not antichrist about to seize the Holy Land, and seat himself literally in the temple of God? Is not this the character of the *end*

given by all the prophets? What if this has been already done once, when Titus destroyed Jerusalem—is this a reason why it should not be done again? Rather, we should notice, that every one of the four monarchies did the very same thing, and by doing it, brought down upon itself destruction. Sennacherib, Belshazzar, Antiochus Epiphanes, are examples.

Ver. 21. When the antichristians shall begin to assemble in Judea, believers are admonished to escape from the land of vengeance.

Ver. 22. Surely, if all things written are to be *fulfilled* at the time here spoken of, this time cannot itself be fulfilled. (Comp. Rev. xvi. 17, &c. Ezek. xxxviii. 17, &c. xxxix. 8.)

Ver. 24. There remains then, a desolation upon the unbelieving Jews not yet accomplished, during the seventh vial.

Ver. 25. There remains also, the antitype of the flood, or the universal insurrection of lawlessness, which shall drown every vessel except the ark of God. If waters signify the people governed, (Rev. xvii. 15.) then the second flood, which cannot be understood literally, is the rising of the populace. The ark however swims, and the flood subsides. (Rev. xii. 15, 16.)

Ver. 27. At this crisis then, shall the second advent take place, when the *LAWLESS ONE'S* second advent shall be manifested. He too has had several advents, but they have hitherto been partial and incomplete; the last vial will exhibit his consummation also. The last vial is the recapitulation and consummation of all the vials in *ONE DAY*. (See Abp. Usher's remarks on the destruction of

Rome, in his Life, prefixed to his Body of Divinity.

Ver. 28. When these signs begin to take place, believers are admonished not to be *sitting down*, not to be *wighed down* by the cares and pleasures of this life; but to be *standing*, and *looking up* to the heavens, expecting the manifestation of the Lord from heaven; waiting for the ratification of redemption in the delivery of their bodies.

Ver. 29. They are encouraged and assured, that when the Jews and other nations begin to receive the Gospel, the harvest is at hand, and the labour of the missionaries shall not be in vain in the Lord. So Isaiah xxxii. 20.

They shall have time given them to prepare the way of the Lord, and make his paths straight. The hail cannot fall till the servants of God are sealed in their foreheads, and placed under shelter. (Rev. vii. viii. 7, ix. 4.)

Redit labor actus in orbem.

The way of the kings of the East must be prepared, before Herod proceeds to his vain attempts to render the word which proceedeth out of the mouth of God, ineffectual.

The same winds which cast out the chaff, separate the wheat, and leave it safe by itself in the storehouse of God.

Ver. 35. This warning seems to be taken from the twenty-fourth of Isaiah, where the enemies of God's people are described as collected together at *Armageddon*, as in a pit and winepress; as they once confined and compressed the Jews, and made Jerusalem to boil over with blood. The length of the Holy Land is 1600 furlongs, according to St. Jerome, and therefore I believe that Judea, as

well as the Papal kingdom, will be the winepress of the Romans, and of all nations who persevere in enmity against the Jews.

Ver. 36. The sixth seal in the Apocalypse shews that Rome, in her turn, becomes the barren fig-tree, and that that which is determined, and was once poured upon the desolate, shall be poured upon the desolator, Rome Pagan, and also Rome antichristian.

It may be objected that it is predicted that *this generation*, that is, the generation existing in the time of our Lord, was to witness the consummation of this prophecy. So indeed it did; but what hinders that THIS may refer to the persons, who are immediately before spoken of, and who see these things *γινόμενα*, *beginning*; so that if these signs are repeated, and the spectators of them are, in order, successive; the accomplishment of each series of signs also, may be intended to be witnessed by the particular generation which should see the beginning of them. *This* means, *the same*, the *abovementioned*, and is therefore a relative word, to be explained by the context; and so I think it ought to be explained in Isaiah ix. 7, and that *henceforth* is not to be understood of the time of the prophecy given, but of the time of the victory gained by the *Theanthropos* foretold, who thenceforwards reigns as *Prince of Peace*, that is, from the time of his victory over the *lawless one*.

It may also be objected, that we should not assert a second intention of a prophecy, when one intention is already established. But can it be denied, that the prophecies of Daniel, referred to in the twenty-fourth of St. Matthew and twenty-first of St. Luke, have more than

one intention? Do they not relate to the Jews confessedly? but does not St. Paul, in 2 Thess. ii. and St. John, in Rev. x. xi. apply them to the Christians? (See St. Chrysostom on Matt. xxiv.) He that denies a double intention of prophecy should answer this argument.

I shall conclude with a short extract from Whiston on the Revelations, 1744, p. 319. "Highly, (says Mr. W.) is it worth our remark, that the following prediction seems very near its completion also; Daniel xi. 45. That the same Turk, after he has gone forth with great fury, and utterly to make away many, shall plant the tabernacle of his palaces, his royal tent and pavilion in war, as I interpret the words, between the seas in the glorious holy mountain, Mount Sion, or Mount Moriah, or Mount Calvary; all in Jerusalem, and all answering these descriptions. Yet shall he come to his end, and none shall help him. Which is so distinct and illustrious a prophetic character, as cannot easily but be taken notice of, when it comes to pass, by all Jews and Christians; and when fulfilled, will, beyond all doubt, confirm the truth of Scripture prophecies, and determine the particular place we shall then be in, according to the series of events foretold in those prophecies." (Compare Burkitt on the sixth vial.) God grant that we may all duly attend to the signs of our times, and be found watching!

TEXTUARIUS.



OBSERVATIONS BY AQUILA.

To the Editors of the Jewish Expositor.

Gentlemen,

EVERY circumstance of the present day relative to the people of

Israel, is of essential importance, and will be deemed so by all who patiently wait, and confidently expect, the fulfilment of the gracious promises of God, made to his beloved people, of "a new heart and a right spirit," whatever may be the just grounds for believing in their national restoration and future glory.

Yesterday evening an aged Jew was baptized by the Rev. Mr. Hargreaves, of Wild-street Chapel. He was a man well read in his own Scriptures, and also in the New Testament, and had been diligently inquiring by himself for fifteen months, and comparing the evidences of Christ being the Messiah, under a conviction of sin, and of his need of a Saviour. Providentially going into Mr. H.'s chapel, he was struck by the suitability of the discourse to his case, and determined to make a public profession of his faith in Christ as the Messiah; and after special instruction and preparation, he was deemed a fit subject for baptism; other circumstances also denoting his sincerity in this profession of his faith.

I cannot but advert to a point in the interpretations of prophecy, which has long distressed my mind, and which tends to damp the hopes and quench the zeal of those, who long for the recovery of God's ancient people—that of interpreting "the first-fruits of God and the Lamb," — "the sealed of the twelve tribes of Israel,"—of any other people than those, who are the descendants of Abraham. These "first-fruits" are surely the earnest of that plentiful harvest, which shall be gathered out of the Roman "nations, and kindreds, and tongues, and peoples," — "the many waters on which the Papal harlot sitteth," when God

shall recover the remnant of Jacob, and gather together his dispersed from the four quarters of the prophetic earth. By what process of the imagination "these twelve tribes" can be supposed to repre-

sent the people of Great Britain, who have been delivered from the trammels of the harlot these three centuries, appears to me surprising.—I am, &c. **AQUILA.**

PROCEEDINGS OF THE LONDON SOCIETY.

EAST INDIES.

LETTER FROM THE MADRAS CORRESPONDING COMMITTEE.

THE following letter has been received from the Madras Corresponding Committee:—

Madras, Sept. 14, 1826.

Mr. Sargon has succeeded in establishing a school for Jewish children at Bombay, in spite of a very serious opposition, from some of the most respectable Jews in that place, many of whom have now had their prejudices softened. In some few instances the prejudice has been so far removed, that they have been induced to send their children to our schools, and to recommend others to do the same. The number of children at present on the school-books amounts to forty, and of these from twenty-five to thirty attend daily to receive instruction. There is still a sad aversion among the Jews to the reading of the New Testament, and even Tracts; and cases are not uncommon, in which their prejudices run so high, as to prevent their even touching the books. They entertain also, a very serious apprehension, lest if they send their children to our schools, we should compel them to become Christians; and in case they did not renounce Judaism, should send in a bill for education, which they would be unable to pay. To remove this feeling as much as possible, we have endeavoured to encourage their establishing schools themselves, under judicious regulations: and in the hope that they may permit us to see that the schools are properly conducted, we have tendered our assistance in books, masters,

school-rooms, and even in money: but nothing seems to satisfy these suspicious people. They can form no idea of our Society sending them books and instructors, without a selfish motive; for a love to souls is utterly beyond their comprehension, and the consequence is, that suspicion rests upon every effort we make to do them good.

The natives of this country, generally speaking, entertain much higher sentiments regarding the character of English gentlemen; but these seemingly outcasts of Israel, appear to have added to their own national character, not only heathen customs and sentiments, but feelings which many heathens never descend to entertain. The Jews at Cochin, during the present year, have on several occasions manifested a very dissentious spirit; and their prejudices and party feelings have run so high, as to cause many of the parents to remove their children from our schools. Peace and harmony have, however, in some degree been restored, and many of the children have again returned to their lessons. From a consideration of all these circumstances, it will be quite evident to you, that more than an ordinary degree of wisdom and prudence are necessary to manage these poor people, and consequently, that it is absolutely necessary for us to have better instruments to help forward the cause of the Jews in these parts, namely, European missionaries.

We have the satisfaction to state, that the Rev. Samuel Ridsdale, a resident at Cochin, a missionary connected with the Church Missionary Society, has very obligingly offered his services, as far as his other duties will allow, to superintend the So-

ciety's concerns in that town, and his offer has of course been most thankfully accepted by the Committee.

//////////

MEDITERRANEAN.

—

DR. NAUDI, the Secretary of the Auxiliary Society at Malta, visited Genoa in the latter end of last summer, and transmitted the following account from thence in the month of August last:—

I am sorry I cannot as yet give you any correct accounts of the Jews resident in this place, having been much prevented from going out, by my bad state of health. But they are not numerous at Genoa, and I am assured there are not more than fifteen families of them, although the number of the inhabitants of this town amounts to 90,000 souls. It seems, besides, that the Jews are kept in a very degraded state, although they have a fine synagogue, which I saw this morning.

They assure me that at present, in all parts of the Continent, there is a great deal of work going on about the people of Israel, and that Christians now begin every where, to write and publish about them, and their cause; circumstances quite unheard of before. In fact, I have been presented with several works of this nature, and I am perusing a pamphlet lately published at Florence, and much read, entitled “*Degli Ebrei nel suo Rapporto colle Nazioni Cristiane del Rmo. P. F. Sabalot, estratto dal Giornale Ecclesiastico di Roma. Firenze, 1826.*” The chief aim of the author seems to be, to restrain the zeal, which at this present time is shewn, in favour, as he says, of this long-despised people. It may interest you, perhaps, to read a part of a paragraph where allusion is made to the London Society, and to Mr. Way:—“We have heard that there exists a secret society, the object of which is to favour and protect the Hebrews in every way, and to destroy those pre-

judices which, under the dominion of bigotry, superstition, and ignorance, have hindered the Gentiles (for so, in a recent and half official publication, the Christians are called) from holding communion with the Jews. The zeal for them has gone so far, that in October 1818, Lewis Way presented to the High Potentates of the Congress, and especially to that great personage, who ruled the destiny of the most extensive and powerful empire of Europe, a humble petition in favour of the *Royal Nation*, *i. e.* Judah, in which he boldly asserts, that Jeremiah refers to the Allied Princes then assembled in Congress, when prophesying of the punishment of the impenitent Gentile body, and of the redemption of Israel, he says, ‘A people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.’ (Jer. l. 41.) He maintains that this passage relates to the circumstances then present; and in thus interpreting, he manifestly perverts and lowers the words of the text. So much kindness, so much fervour towards the Jews, in one who has but too plainly shewn himself all ice in respect to the Christian religion, seem not a little suspicious. Let the Jews, then, be on their guard, and not place too implicit a reliance on the kind words, and flattering expressions, with which it is attempted to feed their vain expectations. For those, perhaps, who thus affect towards them the voice of Jacob, may have but the hands of Esau, seeking only to stifle and destroy them, whilst they pretend to press them to their hearts.”

Publications of this kind, I am persuaded, cannot be injurious to the cause of Israel, but will rather promote it: for the Jews will thus read more readily the arguments in favour of the Christian religion, and will at the same time feel, that they are no longer considered an abandoned people, as they have been for so long a period.

Dr. Naudi writes again to the Secretaries of the London Society,

as follows, from Malta, on the 18th Décembre, 1826:—

I have to acknowledge the receipt of your favours of the 20th of February, 6th of March, and the 3d of April, together with the two boxes of books; all safe and according to your invoice. I do not doubt that the publication of parts of the Holy Scriptures, printed and bound separately, will be acceptable, and well suited to the Jews. There has also arrived the box which was missing, with Tracts, Society's Reports, and Bibles, which are now all safe in our repository.

On the 25th inst. at the meeting of our Committee, your resolution of the 14th of March, 1826, respecting the Rabbinical types, was read with much pleasure. We were gratified to see the interest you take in favour of the Jewish people, scattered so abundantly in these parts. Before the meeting I endeavoured to procure information, as to the best mode of getting the types you wish for, but the Jews resident here, being for the most part from the coast of Barbary, know but little about them. A Portuguese Jew told me, that the best way to obtain them is, to inquire at Gibraltar, and he mentions persons there, who would enter into correspondence with us, and could, perhaps, translate for us into the Spanish-Hebrew.

The Committee passed the following resolution:—"The Secretary read a resolution of the Parent Society, dated March 14, 1826, requesting this Committee to furnish the best information, as to the mode of obtaining a fount of types for Spanish-Hebrew—Resolved—That, on their not having been able to get competent information from the Jews in Malta, a copy of this resolution be sent by the packet to Dr. Hennen, Inspector-General of Hospitals at Gibraltar, a late worthy member of this Committee, requesting him to obtain from Jews resident in that place, the information required. At the same time, the Secretary, in writing to London, is directed to mention, that as this Committee has

understood that the British and Foreign Bible Society, through Mr. Leeves at Constantinople, are taking measures for printing in Rabbinical types, it might be suggested that a good way for obtaining information, may be also to communicate with the Committee of the British and Foreign Bible Society. The Treasurer was also authorized to draw on the London Society for £50. sterling, on account of the translating and printing of Tracts.—Resolved—That fifty copies of each Tract finished, be forwarded to the Committee in London, with advice of the draft."

Mr. Leeves says of the Jews at Constantinople, under date of the 17th of April last, "There appears to be a considerable work going on here among the Jews, many of whom shew a disposition favourable to Christianity. May the grace of Christ be largely manifested in this place!" I have just put up a good number of our Greek and Italian publications for Mr. —, from whom we have received some interesting letters. By another opportunity a like number will be also forwarded to —, at V—.

Mr. Lowndes, of Corfu, in writing to Mr. Wilson, concludes as follows: "Be so good as to tell Dr. Naudi, I have been applied to, and must refer to him, for a large number of the Psalms, and of the five books of Moses, in Hebrew. I could sell a great many; for the rabbies are much in want of them. I have in hand, from the sale of books, twenty Spanish dollars belonging to the Malta Jews' Society."

You will hear with pleasure, that a new Christian friend to the Jews, has lately come from America to the Mediterranean—the Rev. Josiah Brewer, from the Boston Society for promoting Christianity among the Jews. He is now about to sail for Asia Minor, accompanied by another worthy gentleman, the Rev. Elnathan Gridley, from the American Board for Foreign Missions. I have recommended them both to a friend of ours, and of the Jewish cause, at Smyrna, John Lee, Esq. Mr. Brewer had from us two boxes

with papers and books of the Society, consisting chiefly of the Holy Scriptures in parts, the Prophets, the book of Psalms in Hebrew, of Greek and Italian Tracts, and of some copies of the New Testament. I hope that through Mr. Brewer, we shall soon obtain more complete accounts of the Jews resident in Thessalonica, and in that interesting neighbourhood. May the Lord grant him to pass un-molested, and keep him safe in such difficult times and places!

You must now see the necessity both for more exertion, and for a good stock of the Sacred Book in the Mediterranean. Do, therefore, by the first opportunity to Malta, send a competent supply for this depôt, that our Society, in answer to these calls, may be enabled to furnish with the pure and unadulterated Word of God, the many poor Jews scattered around us, throughout the countries adjacent.

PRUSSIAN POLAND.

JOURNAL OF REV. J. G. BERGFELDT.

(Continued from page 195.)

Dirschau, Feb. 21.—We visited the schoolmaster, but he declined entering into any religious conversation. He has above a hundred children in his school, and on the whole there are more than sixty families of Jews in the town. We could not stay longer amongst them this time, as our money ran short, and we were obliged to hasten to Königsburg to get some; we therefore set out for Elbingen.

Feb. 22.—Having found out the house of the Jewish schoolmaster at Elbingen, we visited him; but though, as he told us, he is the only Jewish schoolmaster, he has but few boys in his school, most of the Jews preferring to send their children to Christian schools.

Feb. 23.—We took post-horses and departed early in the morning for Königsberg.

Feb. 24.—We visited some friends of the cause of Israel, who have been the means of bringing to the light of the Gospel, several sons and daugh-

ters of Israel. In the afternoon I spent about two hours with the Protestant bishop B. who takes a lively interest in our cause. The evening we passed very delightfully, and I trust usefully, with Professor O., and another teacher of the University: many students met us. The present state of the Jews, the hope of Israel according to the word of God, the means of their conversion, and what has been done towards it already, were the main objects of our conversation.

Feb. 25.—We were much pleased this evening in visiting a very pious family, who by their godly life and conversation stand as a light both to Jews and Christians. Many were assembled, and amongst them three Jewish females, who with heartfelt gratitude told us that Mr. Hoff, when here, was the means of awakening them from darkness. One of them is baptized, and the two others are under a course of instruction in the Christian religion. After some familiar conversation I was called upon to expound a chapter. I chose Deuteronomy xviii. and dwelt particularly upon verses 18, 19, proving that though these words might be applied, in a certain sense, to prophets who succeeded Moses, the only true fulfilment was in Jesus Christ. It was very striking to observe the proselyte and the Jewesses, joining aloud in a hymn of praise to Him who died on the cross.

Feb. 26.—We had a visit from a very worthy proselyte, who enjoying the blessings of the Gospel of Jesus Christ in an abundant measure, is the joy of all true Christians. God's dealings with him were very wonderful. He had learnt a trade as a Jew, but lived in the world as of the world, enjoying the pleasures of sin. He was married afterwards, but his wife was like himself, an ignorant ungodly person. The Lord visited her, and brought her to a bed of sickness. One day she was much dejected, and then, in a fit of violent, passionate despair, she complained bitterly of her parents and relations, for having suffered her to grow up in ignorance, and without the knowledge of God, or of the way

of salvation. Her husband ordered her to be silent, but she replied, "You are, alas! too much like those I complain of; you do not participate in my sufferings; and now that I am sick and dying without hope, you desire me not to speak what I feel." The next morning she told him that she was much more comfortable. Upon his enquiring the reason, she said that she was now reconciled with God. He could not understand the meaning of her words, nor did he enquire any farther. But she called for some of those friends, against whom she had spoken the preceding day, and was reconciled to them. After this she died. This event left a deep impression upon his mind, and he began to consider his ways. Some time after, he was invited to a Christian family, where some Jews meet occasionally, who by means of Wendt and Hoff, had been led into the first steps towards the truth as it is in Jesus. He was much struck by the love and friendship which he observed there. He went home with the resolution to enquire farther into the religion of the Christians. The best opportunity offered itself to him in his own house, where a proselyte lived who lent him a New Testament, which he read attentively. By this means he was led afterwards to apply for instruction, which he received from a truly pious minister. And though his mother was extremely hostile to this new way, he was, after due preparation, received into the Church of Christ, and has since lived as a sincere Christian.

Two Jews came to us, offering things to sell. I, in return, offered them goods of far greater value. They said, "Well, but is there any thing to gain by it!"

I. Yes, you may gain eternal life by it, and treasures which never fail.

One staid for more than an hour, so that we had an opportunity of stating to him the counsel of God respecting salvation. In the evening we visited the proselyte above mentioned. He had invited his three sisters, likewise. None of them are baptized, but all are pretty well informed, and convinced of the truth of the Gospel.

In fact, they were led into the truth sooner than their brother. Hoff was the first means of instructing them, and one of them has received regular instruction for three quarters of a year from a worthy minister here. They are ready to confess Christ by baptism, but their mother is so much against it, that they have been kept from it hitherto. I hope the Lord blessed our visit to them.

Feb. 27.—We were again in a Christian family, where we met a Jewess. She asked several questions, which we answered to her satisfaction: and she was much pleased with our conversation, and expressed her desire to see us often. We spent the evening with the Rev. D—-. We conversed together upon the national condition of the Jews, and the means of their conversion, and the necessity of acting prudently, in preparing their minds by degrees for the great truths of the Gospel. To this purpose he quoted the very striking passage, Acts xviii. 1—5. Mr. D. expressed himself much delighted with the idea of seeing a service instituted for the Jews here, conducted by a discreet missionary; he considers it as very likely to be useful, after what has been done by former missionaries in this place. As to the attendance of the Jews at such services, he had no doubt but they would be very frequent.

Feb. 28.—I was visited by a proselyte, who has the testimony of his sincerity and uprightness from all who have known him. He was baptized about two years ago, by the Roman Catholics, but has been for a considerable time under the direction of our Protestant friends here, and confesses that what he knows of the Christian religion, he has learnt from them. I stated to him briefly the difference between the Protestants and Catholics, as he did not seem to know any of the particular doctrines of the Roman Catholics, and had never received the Lord's Supper. I found he had never had any regular instruction in the Christian religion, and he begged me to instruct him. I told

him that as long as I remained here I was ready to assist him, and we agreed to begin to-morrow.

March 1.—The proselyte mentioned yesterday, came to me. We began with earnestly imploring upon our knees, the divine direction and blessing upon our labours, and then proceeded to consider the evidences and foundation of revealed religion. I found him a very intelligent young man; and he confessed that many things I told him were quite new to him. He promised to consider them more fully, and give me in writing to-morrow, the purport of what I had stated to him.

March 2.—To-day I considered with our proselyte, the original promise of a Messiah, as one who should take away the consequences of the sin of our first parents; and I explained how the Lord by degrees revealed the Messiah more fully, giving marks by which he might be known, when he should appear. We then considered the law of Moses, as intervening between the promise and the fulfilment of Messiah's coming, in order to prepare mankind for his reception. After dinner I visited the proselyte mentioned before, and met two of his sisters with him. After some general religious conversation, one of the sisters requested me to give them an explanation of the ninth chapter of Romans, particularly the 21st verse. I directed her attention to the apostle's general argument, in that and in the preceding and following chapters; shewing that the scope of his reasoning relates principally to the Jewish nation. In the evening we went to the synagogue, but not many were there, and we had no opportunity of preaching Christ. Perhaps our visit had the desired effect of making our arrival generally known. As we went out, a Jew who had visited us on Monday, accompanied us, but he was not very serious.

March 3.—Our proselyte came again. The object of our consideration to-day was the fifty-third of Isaiah. I proved that none but Messiah could be the person spoken of; and pointed out that he is represented as the Just

suffering for the unjust—as being cut off from the land of the living, and yet being alive, and seeing the work of the Lord prosper in his hand. In the afternoon we visited the proselyte H., where, besides his two sisters, we found another female proselyte, who had been baptized a few weeks ago. She seems to be converted to the Lord with her whole heart, rejoicing in the Gospel of Jesus Christ.

March 4.—A Jew visited us. He staid a good while, and allowed us to preach the Gospel to him; but it did not seem to reach his heart. He had a Bible, with both the Old and New Testament. His children attend the Christian schools, and he does not seem to care whether they become Christians or not. In the evening we were invited to a Christian family where a great number of friends, chiefly females, were assembled, besides two Jewesses, and two proselytes. All seemed to be of one heart and of one mind, and our conversation was, I trust, edifying to all. We closed the evening with prayer, after I had expounded Ps. cxxxix., dwelling upon the two last verses.

March 5.—To-day I considered with our proselyte the divine origin of the Christian religion, and the manner of its promulgation.

March 10.—We were invited to a Jewish family, where we found one proselyte and five Jewesses. Our conversation soon came to the right point, for one of the females begged me to enlarge upon the sufferings of Christ, because her weak state of health put it out of her power to go to Church. I took the fifty-third of Isaiah, and showed them, not only the obvious fulfilment of it recorded in the New Testament, but also that it gives us as clear a statement of the mediatorial sufferings of Christ, as any that is to be found in the New Testament. It seemed that the Lord was with us, and at parting they all expressed themselves sorry that we were so soon to leave them. They wished we could have remained to reside with them; but that is not our destination at present. In this way we have been en-

gaged almost the whole of the week, preaching to Jews and Christians. Thus, for example, we were yesterday in company with more than twenty, Christians, Jews, and proselytes, instructing and edifying one another by conversation, and concluding with the reading of Scripture and prayer. One spirit seemed to breathe through the whole assembly. The proselyte whom I am instructing, has come regularly every day, and having gone through the more important parts of the Old Testament, we have now begun with the New. He seems to grow daily, not only in knowledge, but also in experience of the truth of the Gospel; and he is earnestly desirous to enter the Protestant Church, and to partake of the Lord's Supper.

March 10.—One of the Jewesses whom I have already mentioned, begged me to visit her, in order to speak with me more in private. When I went to her, she told me, in the presence of her brother and another sister, that though she has known the truth for some time, still she is not settled in it as she would wish: many doubts arise against her will, and she is often disinclined to prayer, and does not feel the Lord to be her strength, and so her hope appears to fail her. The Lord enabled me to speak comfort to her. She said afterwards, that she trusted not to forget our meeting, and that the Lord had made it a blessing to her.

March 12.—I preached in the Royal Church from Eph. iv. 3—6. The congregation was unusually large, and many among them, at least ten, were of the children of Israel. We were invited to dine with a proselyte on the occasion of her sister, who is still a Jewess, celebrating her birth-day, and a friend of hers also celebrating, at the same time, the anniversary of his baptism. Three Jewesses and two proselytes were present, and we had joy and strength in the Lord.

March 14.—One of our female proselytes gave me the history of her conversion, which seems worthy of notice. From her childhood she had felt the burden of her sins, and the impossibility of being justified by the law.

This had caused a servile fear, which she could not divest herself of. A particular dread always laid hold of her during a thunder storm; and when about eighteen years of age, the sky threatening a severe thunder-storm, she was quite overcome with fear. In this state of mind she slipped into a Christian church whilst the minister, a pious man, was speaking of eternity and the way to bliss. Her attention was fixed by the discourse, and her mind became calm. After the sermon she hastened out of the church, saying to herself—Now I have found it. Then she pressed her parents to allow her to go to this minister, to be instructed in the Christian religion, as the only means of making her whole in body and in mind. After some time her parents were prevailed upon to consent. After a course of instruction for more than a year, she was baptized into the Church of Christ; and I can well wish that Christians all lived in the enjoyment of the blessings of the Gospel, and were as well grounded in the truth of it as she is.

March 18.—I dined with a proselyte and his three sisters, and another proselyte came afterwards, the same whom I have hitherto instructed in the Christian religion. Our conversation was of Christ and what he has done for us, and what our Christian walk should be. I may truly say, that though they considered us as teachers, and proposed many questions to us, we mutually instructed and edified each other. The evening we spent in a Jewish Christian congregation, for the number of Jews and proselytes around us was ten. I expounded Ps. xxv. and we prayed together. Our visit seems to have been blessed to them, and they assured us, that they desired to cleave to the Lord with their whole heart. One of them said she had always wished and prayed, that our visit to this place might prove a decided and lasting blessing to her, and that she had reason to hope it would be so indeed. Another complained that, alas! she was not able to pursue the subject so stedfastly as she wished. She said she felt herself drawn towards the Lord, and trusted he would

have mercy upon her. They quite overpowered us with thanks, which, though little deserved by us, are still the unfeigned expressions of their hearts, and therefore not displeasing.

March 19. — Our Jewish friends seem determin'd to have us with them as much as possible, before we leave this place. Besides several visits, by no means uninteresting, we were prevailed upon to dine again with a proselyte, to meet three other Jewish females. The eighth, and part of the eleventh chapter of Romans afforded us all much instruction and comfort at our meeting.

(To be continued.)

NETHERLANDS.

LETTERS FROM MR. STOCKFELD.

MR. STOCKFELD has sent the following communications:—

*Korgsten, near Rheinberg,
Oct. 2, 1826.*

When I set out from Cologne, on the 5th September last, I went first to Bergheim, where I intended to visit the Jews who live there, but I found only their wives, who told me their husbands were out the whole day for their trade, and to earn their bread. I went from thence to Ginlick, and remained Saturday and Sunday, and visited the Jews in the synagogue and in their houses. They were in appearance kind, but they seemed for the most part infidels; for they confess publicly, that they believe not every thing which Moses has written.

On Monday, the 11th, I set out from Ginlick, and found matters at Linnich, Dahlen, Gladbach, &c. nearly as at Bergheim. I began at Gladbach, early in the morning, between six and seven o'clock, to visit the Jews, and even then many of them were gone from home, and at their business. I had a long conversation, however, with one Jew at Gladbach, who was at breakfast when I visited him, and we spoke together upon religious subjects. The following Saturday, the 16th, I was at Sonsbeck

with the Jews in the synagogue, and as they came out I addressed them at the door, and one of them desired the others to go away from me. I said to one Jew, who some time ago had invited me to visit him, that I would call upon him in half an hour, and visit him; and he said he would be glad to see me at his house. I went to him at the appointed time, and when I had been there a few minutes, there came three other Jews and four Jewesses, to whom I preached the word of God, and showed the only way of salvation; but it was not without contradiction from the Jew whom I visited. As I went out, I found some other Jews sitting before the door of that Jew, who sent them away from me at the door of the synagogue. I spoke at first a few words to them about the weather, and then offered them a German Hebrew copy of the tract "The City of Refuge," which an old Jew gratefully received. I next addressed to them a few words upon the way of salvation; recommended them to God, and then went away.

Monday, the 18th, I visited some Jews at Goch. One old Jew, who had read the New Testament and some Tracts of our Society, and whom I had visited three times, was very attentive. I was on Tuesday with the prisoners at Cleves, and on the following Saturday I went to the Jews at Xanten, where I could do very little. I went, in the afternoon, from Xanten to Horstgen, and Monday, the 25th, visited the Jews at Rheinberg, but I found only their wives at home. On Saturday, the 30th, I returned to the Jews at Sonsbeck, and went first to the Jew who, a fortnight before, had been most opposed to the truth. He received me kindly, and though he contradicted what I said, the Lord gave me grace to fulfil, in the house of this Jew, the work of an ambassador of Christ, and to testify to him, and to some other Jews who came in while I was there, repentance towards God, and faith towards Jesus Christ. When I asked if they had read the Tract I offered them a fortnight ago, one of them replied, "I have sold it to a Jew from Crefeld." I told him

I was glad to hear this, as the Jew who bought, would certainly read it with more interest than one who had not bought it, and I trusted he would read it with earnest prayer for a blessing from above, and for a new heart, that he might understand it, and so doing, might become acquainted with the only way of salvation. On this he was quite silent. After I had preached to these Jews about half an hour, I prayed that grace and peace might rest upon them; and I passed forward to the house of another Jew. Before I had been there two minutes, there came two Jews, and nearly all the Jewesses who live at Sonsbeck. I preached to them the word of God, and showed them the way of salvation as plainly and circumstantially as possible. The Jew in whose house I was, made a few objections, and at length said to me, "You mislead the few Jews who reside in this place, by trying to convince them that the Messiah is already come. We believe he is yet to come." Before I went away I offered them Tracts—The Promised Covenant, and the City of Refuge—which were received thankfully. One Jewess wished very much to get a Tract of the Christian faith, as she called it, being one which, a fortnight before, I had given one copy of at the inn. I could not, however, comply with her request, though the Tract was very suitable for her. The Tract alluded to is a sermon of Gossner's, entitled, "The Original Catholic Faith." It is particularly adapted for the Roman Catholics, but it is also good for every one, but unfortunately I had no more copies. It generally happens, that in the early part of the week I can do but little among the Jews. They have then so much business to attend to, that they are very little at home; and those who are at home think, for the most part, they have done enough, if they have read, and heard the Word of God read, on the Saturday. I have, therefore, in the beginning of the week, time and opportunity to show the way of salvation to professing Christians. And as the greater part of the inhabitants of these countries are Roman Catholics,

I have long wished for some good and suitable Tracts to distribute among them. The sermon of Mr. Gossner would form a good Tract of this kind, and I am in hopes I shall succeed in my endeavours to get it printed for distribution in this way.

Mr. S. writes again on the 9th November, 1826,—

Since I wrote to you my last of the 2d October, I have once more travelled as far as Cologne, and found the state of things amongst the Jews, nearly as on my last visit. In company with a very dear and faithful minister, the Rev. Mr. M——, who takes particular interest in the spiritual welfare of the Jews, I visited at Cobrefeld, the chief rabbi, who seemed to me in some respects a dear and estimable old man. He is well acquainted with the Holy Scriptures, and much approves the reading of them by every one. He expressed himself very strongly against the Neologists. When we spoke to him of the important truths of Christianity, and quoted passages both from the Old and the New Testaments, he made no objection, but merely observed, "You believe this." He made no other reply when we quoted the well-known passage in John iii. 16, "For God so loved the world," &c. When we spoke of the different German translations of the Old Testament, he said that he liked the translation of Luther the best, but that neither he himself, nor the other Jews, could approve the translation as authentic. The want of a good Jewish-German translation of the Old Testament is felt very much; for the name of Luther, or any other Christian translator, on the title, and the name *London*, as the place of printing the edition, is in these countries a stumbling-block to many Jews.

On the following day, Saturday, October the 7th, I repeated my visit among the Jews at Hulz, near Cobrefeld, and found them again as infidel and hostile to the truth, as I had found them at my former visit in March last. I was with them in the synagogue, and afterwards visited some of them in their own houses; but they would not

hear what I had to say. Eight days afterwards, at Frechest, near Cologne, I found them almost the same; but yet the several visits have, in a slight degree, stirred up some of them to read and to search the Scriptures. If we find by experience that the great body of the Jews in general is only just stirred up, by the preaching of the word of God, from their deep sleep and unhappy deadness in spiritual things, it is indeed a consolation to know, that the Lord himself, in the mean time, goes on to convert and to gather the remnant, according to his election of grace.

When I was here at Horstgen last year, for the first time, I visited several Jewish families, and came to a house where the wife was ill. I wished to see her, but her husband would not allow me to do so. This happened on the Friday morning. On the following day I went to the Jews at Mœurs, from whence I returned the same day, and intended to have set out from Horstgen on the Monday. But as it was the first Monday of the month, there was in the evening the missionary prayer-meeting, which is held every month. My dear friend, the Rev. Mr. B., whose ministry is much blessed here, takes a particular interest in the spiritual welfare of the Israelites; and he has a brother, who is a faithful and active missionary among the Jews. He invited me very kindly to remain here one day more, and to attend the prayer-meeting, which I did.

We were invited in the afternoon to visit a Christian family, where we met another true Christian, the wife of a peasant, who had much experimental knowledge of the way of salvation, and a peculiar gift of stating in simplicity and clearness the truth of the Gospel. We were but a short time together, when our conversation turned upon the conversion of the Jews. She told us that a Jewess who has been already mentioned as being very ill, resided in one of her houses a few years ago, and had often called upon her to read the Bible with her. When we heard this, we told her that it was her duty to visit the Jewess, as she was very ill; and more

especially as the husband would not allow us to see her; and we reminded her that, on the score of former acquaintance, she might well visit her, and show her the way of salvation. She promised us to do so, and on the following morning actually paid her a visit. She gave me, a few weeks ago, the account of what passed. "When I came into the room of the sick Jewess," she said, "she welcomed me kindly, and expressed herself much pleased. She called me by my name, and said, 'I often think of what you told me in former times.' I then put little value upon what you said, as you exhorted me to have patience, but now I feel how necessary it is to be patient, for all I have suffered in former times is nothing to what I suffer now." I asked her if she recollected what I had told her about the Messiah. She replied, "O yes! I could never forget what you told me about Christ, that he is the Son of God, and the true Messiah." I said to her, "When I told you this from the Word of God, I myself had but little experience of the power of the truth I set before you: but now as it may happen that ere long you may enter into eternity, and stand before the judgment, I must again tell you, that Jesus is the true Messiah, the Son of God, and that he is the only Saviour. I myself, and you, and all of us, are poor and miserable sinners, and we can only be saved by Jesus Christ: and you also will be saved by Jesus Christ, if you truly and really believe in him." The Jewess answered, "I am very ignorant, but I know that I am a sinner, and I believe that Christ Jesus is the true Messiah, and that all you have told me of the way of salvation, is true." She then asked me if the Rev. Mr. B—— would be kind enough to visit her, for she wished it much: and I assured her he would certainly do so, if he were requested; and that if she would fix the time she wished, he should call, I would myself see him, and request him to come to her. At this she was much rejoiced, and asked me if it were possible that he could visit her the fol-

lowing morning: and I told her I was persuaded he would do so. Upon this she said, looking upwards, 'By faith in Jesus Christ I can be saved.' She remained for a few minutes quite silent, looking joyfully upwards, and said, 'You must remain here with me.' I replied, that I feared it was impossible, as before mid-day I must return home, but that I would visit her again in the afternoon. As I said this, her husband and some other Jews came into the room where she was upon the bed; and it being nearly noon, I told her it was time for me to go; but she still pressed me to remain with her. I again told her it was impossible, but that I would certainly return in the afternoon. She then entreated me to come at the earliest possible moment, which I promised. Upon this she again lifted up her eyes joyfully towards heaven, and said, 'I shall never forget what you have told me.' Her husband and others of her relations then addressed her, but she paid little attention to them, and said once more to me, 'You must come again soon;' and looking up joyfully, repeated, 'I shall always keep in mind, and never forget, what you have told me of Christ, and the way of salvation.' She pressed my hand as we parted, and I returned home, offering up a silent prayer for her, whilst she at noon, before I could again see her, fell into that sleep from which she will not awake till the sound of the great trumpet is heard. May the Lord grant that both of us may in that day hear from the mouth of our dear Redeemer and Judge, the joyful words, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

How very much could be done for the promotion of the Lord's kingdom among the Jews, if all true Christians, whom the Lord has called out of darkness into his marvellous light, as royal priests, by the assistance of the Spirit of prayer and supplications, would continually bear the names of the children of Israel before the mercy-seat; and if they also, from the Word of

God, would show the only way of salvation to them.

In addition to this pleasing account I may mention, that the old Christian lady at A——, whom I spoke of in a former letter, still goes on conversing with Jews on religious subjects; and that about a fortnight ago, a Jew died at Amsterdam, who for some days before his death, and upon his sick-bed, declared openly to his relations and a rabbi, his faith in Jesus Christ, and afterwards died in the faith, fear, and love of that Divine Saviour. The Lord grant such to be the end of many Israelites!

In a subsequent letter from Korgsten, Feb. 14th, 1827, Mr. Stockfeld mentions the continuance of his labours, and in his last letter, dated Cologne, the 1st March last, he adds thus:—

I think I have told you that Mr. B—— writes very excellent, and most suitable missionary accounts, which are published by the Barmen Missionary Society; amongst these, he mentions a letter, received a few days ago from a friend at Hamm, where I last summer visited the Jews, but could do little among them: this letter states, that many Jews there now read the Scriptures with interest, and also German Tracts, such as the Promised Covenant, and others. In Poland the Missionary B—— has dispersed a very great many copies of this tract, among the Jews within his sphere of labour. I have sent him some Hebrew copies of "The City of Refuge." In regard to that young lady at Frankfort, whom I mentioned in a former letter, the work of the Lord seems to proceed well with her. She increases much in grace and in knowledge, and stands in that dark place as a burning and shining light. The newly-converted lady at C——, whom I also wrote of in my last, is going on exceedingly well.

When I was at Nymegen the last time, I read one evening, in the house of Mr. Huyssen, the third chapter of the Gospel of St. John, and

expounded upon it. A few days ago, Mr. Huyssen wrote to me that one of his servants had expressed a strong desire that I would soon return to Nymegen, as what I had spoken on that occasion had made a deep impression upon her. May the Lord pour out his Spirit upon her, and upon every one who hears his Word!

~~~~~

ZOHARITE JEWS.'

THE two following letters, containing a very interesting account of the Zoharite Jews, have been lately received from the correspondent, whose communications from Berlin and Prague were inserted in the last *Expositor* at pp. 178 to 181.

The veil of mystery which hangs over the actual condition and practical state of the Zoharite Jews, and which they are anxious to draw still closer on being approached by strangers, desirous of making enquiries, renders it very difficult to obtain any satisfactory information, or to form correct notions on these points. I shall briefly state the summary of my observations, and the substance of my various conversations with some of their number at Prague, in preference to giving any detailed account of each separate discourse, as one differed but little from the other in essential points.

The Zoharites inhabiting Christian countries, are now principally scattered throughout Bohemia, Moravia, Hungary, and Poland; and may, on a general view, be divided into two classes: 1st, those who outwardly conform to Judaism, and *apparently* live after the manner of Jews; and, 2dly, those who profess Christianity, or rather who have joined the communion of the Church of Rome; of this number many are found in Poland, especially at Warsaw, and also in Moravia. At P., a small town in the last-named country, there are not less than thirty families of that class. There are also a few at P——e; but

the majority of Zoharites in that city are of the first class, *apparently* living after the manner of their brethren, the Talmudists, though, in fact, they believe the ceremonial law now abrogated, and no longer binding. This act of dissimulation is, I apprehend, resorted to by way of conciliating the rest of the Jews, who, a few years ago, raised a most vexatious persecution against the Zoharites; so that the Police of P——e was obliged to interfere, to protect them from insult in the street, owing to the fanatic fury of their antagonists. The synagogue is, however, shut against these Zoharites, and they have their own divine worship, the mode of which I could not learn, it being a part of their secrets or mysteries. From some hints dropped by one of them I am warranted to believe, that it consists principally in expounding a portion of the Scriptures on Cabbalistical principles, and in exhortation to live a morally good and contemplative self-denying life. Their service is generally performed by the oldest and most learned man amongst them, who is called the *head of the family*; for they consider themselves all as one family, (something like the primitive Christians,) and lead, in this respect, a sort of patriarchal life amongst themselves. I have been informed, that at G., a town in Bohemia, where from twenty to thirty Zoharite families live, they all assemble, men, women, and children, every Friday evening, in the house of their head of the family, who lives in a truly patriarchal manner, and who is never approached by any one of them without the greatest demonstration of respect, all kissing his hands before they enter upon their religious service. I have not been able to ascertain their number, as, to all my questions on this point, I have been answered, "We are but as one family."

I had some difficulty in learning the address of the head of the family of the Zoharites at P——e, and also in finding my way to his house, through the intricacies of narrow lanes, alleys, and courts, in which the Jews there are cooped up. And here I cannot

forbear mentioning how powerfully I was moved, and how my soul was grieved, for the misery of Israel, whenever I had to grope my way through the wretched quarter inhabited solely by the Jews, and therefore called Jews'-town; at every turn a new scene of misery and wretchedness, surpassing what I had before observed, presented itself. There are about 10,000 Jews so crowded together, in a few narrow streets, that in many houses three and four families are obliged to live in one single room together, the parts of which, allotted to each family, being marked out in chalk. Need I say more, to give you some idea of their bodily wretchedness and moral degradation? O, ye descendants of Abraham, ye children of promise, behold how the gold is become dim, the most fine gold changed! "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" What will be the fate of that nation and government, in the day when the Lord "shall make up his jewels," whose oppressive policy and despotic tyranny, deals thus with Israel, God's ancient and chosen people? It is written, "I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know, that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."

I found in the head of the family of Zoharites a well-informed man, "mighty in the Scriptures," thoroughly acquainted with Jewish literature, especially that part peculiar to his sect, the Cabbala; and not only conversant with the New Testament, but also with the writings of the fathers, and the reformers, and church history in general. But I regret to say, that he wants the most needful of all knowledge, to know Christ as the power and wisdom of God unto salvation, to all them that believe in him. When I called upon him he was surrounded by several of his sect, expounding a portion of the

prophecies of Isaiah, which afforded me an immediate opportunity of opening a conversation on the evangelical predictions of that prophet, and at once proclaiming Jesus Christ as the child born and the son given, the man of sorrows, who hath borne our griefs and carried our sorrows, who was despised and we esteemed him not. It was admitted that the Christian interpretation of the prophecies relating to Messiah, was in the main points correct; that it corresponded also with the mystical doctrines and traditions of the ancient Jewish Church; and that the idea and scheme of Christianity and the New Testament are good; for so it must be, that Messiah should suffer many things. But Jesus, it was objected, cannot be the Messiah, as he did not accomplish the main object of the coming of the Son of David, by restoring the kingdom of heaven, taking away all sin and uncleanness, and bringing in everlasting righteousness; the very people professing to be the disciples of the Messiah, and the children of the new covenant, "having changed the truth of God into a lie, being filled with all unrighteousness to work uncleanness with greediness." How is it possible, it was said, that the Christians should be the children of adoption under the new covenant and fellow-heirs with Israel, the very people who are persecuting the Jews, God's ancient chosen race, with unrelenting hatred and malice?—"Is there any sorrow like unto our sorrow?" they repeatedly said to me—"Is there a people persecuted as we are? and who are our persecutors and enemies?—not the heathens—not the Chinese, Japanese, or Indians, upon whom the Lord will inflict vengeance; but the Christians. They profess to be the disciples of the Prince of Peace, the Saviour of Israel, but theirs will be the fury of the Lord, upon them will he pour his wrath, for they have devoured Jacob, and laid waste his dwelling-place."

Practical Christianity, as witnessed in Popish countries, I found to be the greatest stumbling-block and princi-

pal objection of these people against our most holy faith. I, of course, endeavoured to expound to them the way of God more perfectly, shewing how our Lord, by his perfect obedience, his sufferings, and death, had brought in everlasting righteousness, and made an end of sin by the sacrifice of himself: and I pointed to him as the Lamb of God which taketh away the sin of the world. I observed, as a consequence, that the abuses and scandalous walk of many millions of professing Christians, could no more falsify and put aside the divine mission and purity of the doctrines of Christ, than the great idolatries and many abominations practised by the Israelites, affected the divine legation of Moses: and that men of all nations and in every age, whilst in a natural state, were the same, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world, whether nominally Jew or Christian. And whilst I had to deplore the spirit of persecution, which is the characteristic of the Church of Rome, still in operation against my brethren, and the lamentable state of corruption into which the Church of Christ, and the Christian world in general had fallen; I assured them, that in England at least, there were many hundreds of Christians, who adorn the doctrines of God their Saviour, who take a warm and lively interest in the Jewish people; and, far from persecuting them, do all in their power to benefit them, both temporally and spiritually. "Blessed be England," they exclaimed, "and it shall be well with her and all those who do good to Israel."

I cannot but record the pleasing fact, that I was always received with the greatest cordiality, bordering on affection, and that I never discovered any feelings of that dislike or inveterate malice, which is frequently displayed by other Jews, in conversing with a converted brother after the flesh. In general, I perceived a striking difference in their manners from other Jews; there was not that vehemence

and intemperance of speaking, that interruption offered by one to the other speaker, or several speaking at one time, things so peculiar to Jews whilst arguing. The greatest respect and deference is shewn to the aged, whose opinions are rarely contradicted, or, if so, it is done with great diffidence and modesty. Children also, show peculiar marks of respect and affection for their parents, and every thing denotes in them a more improved state than in other Jews. Thus, the Scriptures are held in peculiar veneration amongst them, and the name of God is never profaned nor used with levity, as it is customary amongst the Jews in general. Their propriety of conduct and moral habits are acknowledged by all with whom they come in contact. I have been informed that several individuals at P——e, formerly of the most dissolute and abandoned character, have, since their connection with the Zoharites, led most exemplary lives. They lay great stress upon moral excellence, and with other incongruities, consider *that* practically as the only way of acceptance with God, though theoretically, or doctrinally, they deny it. Their real notions of Messiah I could not ascertain; whenever I spoke on this subject, the answer I received was, "Salvation is of the Jews, and whenever it appears, it will be clear as the sun at mid-day, all the world shall see it; there will be no longer any gainsayers and unbelievers; every one shall be converted unto God and his Anointed." They were not backward in admitting that they had certain mysteries amongst themselves, not to be revealed to the uninitiated, but they disclaimed the charge brought against them, of being mystics, or holding mystical notions. To my question, whether they would initiate me into their secrets, they answered, If you will come and live amongst us a few years, deny yourself, live humbly, and receive the hidden wisdom of the Cabbala, we will instruct you. But, they continued, what need have you of further knowledge? you profess to have found peace for your soul

in the knowledge of Jesus Christ, that he is the power and wisdom of God: be content with what you have. The peace of the soul is the chief good of man.

For the rest, I have to observe, that I have collected some valuable information on the Cabbala; and some books of that class have fallen under my notice, the existence of which is scarcely known, either to Jews or Christians, and which prove that the doctrines of Christianity were familiar to the ancient Jewish Church. I shall fully illustrate this, in a work I am preparing for publication on the Cabbala.

(To be continued.)

~~~~~

PRUSSIA.

LETTER FROM PROFESSOR THOLUCK.

PROFESSOR THOLUCK, in a letter dated Halle, 20th Feb. 1827, mentions that application has been made to the proper authorities in Prussia, for the purpose of establishing a regular minister at Berlin, whose business it would be to attend particularly to the instruction of the Jewish proselytes: and that he has reason to hope this arrangement may be effected.

The Professor sends the following extracts from the Journals of their missionaries, Mr. Hændes and Mr. Ball.

Mr. Hændes writes thus in the month of September, 1826: but the place he writes from cannot be conveniently named:—

“I catechised several Jewish children on the first commandment, and I hope not without making some impression on their hearts; a Jewish teacher attended. When I finished, he asked why the Christians put up images by the road side, knowing, as they do, that the first commandment prohibits the worship of images. I asked him whether he considered the

crosses to be idols? He replied, “Yes.” I enquired whether Moses did not erect the image of a serpent, for those who were bitten by the serpent to look upon, and whether he considered this to be an idol. I showed him from Isa. x. that the Messiah is called a standard for the nations.

“He wanted to hear the proofs for the Messiah’s coming, in the time of the second temple. I stated them, and he stood amazed. He asked for a New Testament. As I had none left, I gave him a copy of Bogue’s Evidences. Soon after, about twenty Jews entered, to whom I read part of the tract, The Covenant of Promise. When I saw some of them becoming inattentive, I stopped, and thus recalled their attention. They asked for a New Testament. I told them, if they were inattentive to the book of Moses, they did not deserve the book of the Messiah. I exclaimed, ‘Children of Israel! Jehovah commanded that no unholy person should come near to the mountain on which he gave his holy law, and he threatened death to the transgressor. What will become of you, who slight his written law! Children of Israel! you are for a long time without a resting-place, and without peace. You may find a lasting peace in Jesus Christ.’ Sighs burst from their breasts. In the mean time the evening had set in, and they were obliged to attend their evening prayers.

“I visited again a Jewish family that is not unfavourably disposed towards the Gospel. We spoke of the missions, and I proclaimed powerfully the great works of God in our days, by which he awakens sleeping souls, and glorifies them. The father of the family listened most attentively to all I said: it seemed to be quite new to him, and at length he requested me to give a short statement of the leading truths of the Gospel, which I did most gladly. This man seems much inclined to embrace Christianity; we have visited him repeatedly, and he shows much attachment to us, and has constantly attended our sermons.

“I have received a letter from

—, a place I formerly visited, mentioning that a young well-educated Israelite wishes to embrace Christianity; but is in difficulty respecting his future support.

“Having taken leave in a most affectionate manner of our friends here, we set out for —. Here we went immediately into the synagogue. We came in at an interesting moment. A prayer of repentance was repeating in the name of the whole congregation. After a flourish of the trumpet, a respectable-looking old Israelite stepped forward, as representative of the assembly, and repeated the following prayer, interrupted occasionally by sighs and tears: ‘Have compassion upon me the miserable, who approach thee with fear and trembling, thee who dwellest above the praises of Israel. I supplicate thy mercy, although unworthy, and a great sinner, O Lord God of Abraham, Isaac, and Jacob, Lord Jehovah, great, merciful, and venerable God! Do not reject my prayers, which I offer in my own name and that of my brethren. Let not my transgressions confound their prayers, for I am a sinner; let them not be rejected on account of me. But receive my prayer as that of an old well experienced man of prayer, whose grey beard no folly of youth defiles; whose voice is pleasing to the ears of mankind. Rebuke Satan, that he may not beguile me; let the banner over us be love, and cover our sins with love. Turn all our fasts and mortifications into gratification and mirth, turn them into life and peace. God of Abraham, Isaac, and Jacob, thou highest and most powerful God, the I am that I am, O that thy glorious angels would carry my prayers before thy throne, for the sake of all the saints and the just, for the sake of thy great and holy name; for thou hearest the prayer of thy people Israel.’

“Most of the people who attended seemed deeply impressed; for most of them shed tears: I myself also felt deeply affected. I did not find any opportunity of introducing a conversation with them. When we came

home, many children asked for tracts. A Jewish girl five years old received a tract with the title, ‘Jesus the friend of the Children.’ Not knowing that the girl was a Jewish child, I asked her who Jesus was. She instantly replied, ‘*Our dear God!*’ I enquired who had told her so? She said, ‘I have heard so from the children in the school.’—This is a fruit of the instruction, which many Jewish children enjoy in Christian schools.

“A Jewish tradesman called. I expounded to him some interesting passages from the Jewish prayer-book. He exclaimed, full of astonishment, ‘Indeed, Jesus is the Messiah; who can deny it? He brought to me a Jew who was deaf and dumb. I endeavoured to give to the poor man some idea of Christian truth by signs. He was extremely attentive, and desirous to stay longer. Some Menonites came, who have been very active in distributing tracts among the Jews. They had scarcely left us, when a crowd of Jews came in. I expounded Jer. vii. 25, and showed the different forms of unbelief, that they will not incline their ear, and will not listen to the word. What I said appeared to come home to the hearts of some. A few elder ones withdrew, the address appearing to them too harsh: but I pressed the same truth upon the younger ones.

A female called who had exchanged the Popish creed for Judaism. I asked her why she had denied her faith. She said she was pleased with the legal strictness of the Jews. I remarked, that the Jews could not be strict in their law, as they have no temple, nor any sacrifice: She replied, that the Jewish religion was the most ancient. I warned her against evasions. The Son of God (I told her) wears an iron sceptre, with which he will smite his adversaries, and make his enemies his footstool. She sneeringly replied, ‘How can God have a son? of that the Scripture says nothing.’ I pointed out the passage (Prov. xxx. 4.), and she became puzzled. In the mean time several Jews and Jewesses entered, the presence of whom intimi-

dated her. I therefore took her aside into a private room, and spoke to her warmly, and seriously, about the dreadful crime of denying the Saviour of souls. She felt the reproaches of her conscience, and looked wild, as if in despair, but endeavoured to conceal the emotions of her heart under a forced smile. The tears of repentance began at length to sparkle in her eyes, when she perceived some Jewesses looking in at the window, which made her instantly harden her heart. I bade them retire, and continued most warmly to preach repentance to her. Full of discomposure, she exclaimed 'Alas; the step has been taken—who can mend it?' Again the proclamation of the inexpressible mercy of Jesus began to melt the hardened heart, when the Jewesses re-appeared at the window; at which she rushed immediately out of the door, exclaiming, 'Nothing can help me—I cannot go back again!

"We visited the old rabbi, whose appearance must inspire love and veneration. He received us kindly, and ordered chairs for us. My heart was affected with a holy emotion, in proclaiming redemption by the precious blood of the Lamb of God. I spoke warmly of the *rest* of God, which he has appointed for the people of Israel in Christ Jesus. The old man sat still and listened attentively. At my quoting the rabbinical sentence, 'All the times of the Messiah are at an end; all depends upon the repentance of Israel,' he sighed aloud. I related to him what God is doing among the Heathen, and that many Christians pray for the people of Israel. He seemed gratified, and asked, 'Do the Gentiles indeed pray for us?' I continued to explain the doctrine of the death, and resurrection of the Son of God. He listened most devoutly. O that it were in my power to convey to the dear old man faith in the Lamb of God! He did not cease to listen with meekness, till he was called to evening prayer. At parting I said, 'May the Lord give you an inheritance with his holy ones!' He replied, 'O may he do so!' We were so affected at this conversation, that upon returning to our rooms, I and my fellow-

labourer, on our knees, offered up our praises to the Lord, for having afforded us such an opportunity of preaching Jesus Christ before a master in Israel.

"The daughter of the late rabbi called, a girl of a very amiable disposition and great modesty. More than an hour she listened to me, when I declared to her the boundless love of the dear Redeemer—a love which no human language can express. She did not leave me till her younger brother told her that she must not remain any longer. A Jewish youth from —— had accompanied us to this place to get books for his friends in ——, and he brought letters stating, that he had been active in circulating books and tracts, and wished for some more.

"A Jewish youth called. Having determined to embrace Christianity, he had come to the resolution of learning a trade to support himself. But not having the means to provide himself with clothes during the term of apprenticeship, the master required that he should be bound apprentice for six years. This long term deterred him, although his attachment to the Gospel seemed very decided. Previous to this, his father and mother had endeavoured to fix him in Judaism, but he firmly resisted. While he was with us two Jews called, most blind Talmudists. They praised the law of Moses very highly, and referred to the saying of our Lord, 'Strive to enter in at the straight gate,' by which, as they said, the law was meant, being a way full of self-denial. The proselyte interrupted them, by saying, 'If there be a way of self-denial to heaven, it is certainly that of the christian profession. I am the son of opulent Jewish parents, I have the means of gaining my livelihood; among the Jews I could be respectable; among the Christians I must become a tradesman.'

"*The Jews.* Your only object is to live more comfortably.

"*The Proselyte.* But you know very well, that to live as a tradesman is not a comfortable life.

"*The Jews.* You want to get rid of our heavy laws.

"*The Proselyte.* I pray for the new

birth, and the new birth requires a new law.

“There were several other occasions, on which this candidate of Christianity supported his arguments very well.

“Before the evening prayer a number of Jews came, to whom I explained the sanctity and rigour of the law in all its awfulness; and as they seemed to admit it, I pointed out to them the Saviour. They parted, pressing my hands with thankfulness.

“Late in the evening, after ten o'clock, a Jewish teacher called, who had walked here six German miles to talk with me about the Messiah, which, as he said, *is now the general subject of conversation and inquiry among the Jews*. He stayed till past midnight, and took a New Testament, which he promised to read. The next morning he came again, desiring some more information. He had been all night reading the Testament. I asked him, ‘Have you prayed also for the Spirit of God to instruct you?’

“*He*. What is wanting to me will be added.

“A great number of Jews assembled, and I expounded Isa. liv. One of them mocked at what I said. I then took the parable of the Sower, and asked them what sort of a field they would wish to become? The younger ones replied, ‘The good field.’ The elder ones sighed and said, ‘That is an excellent moshel—parable.’ I preached to them repentance and faith in the Saviour. They listened with unremitting attention. When I warned them against the crime of blaspheming the Son of God, some of them sighed aloud. At the close of my address they requested the New Testament.

“In the mean time the hour of the evening prayer arrived, at which the rabbi was to deliver a discourse. Many of them withdrew, but some felt their attention too much engaged, and stayed. As soon as the rabbi had finished his discourse, the others reappeared. The sun was just setting: I was reminded of the Hebrew phrase, ‘The day has cleared;’ for thus the Jews express the setting of the sun; and this led me to put the awful ques-

tion, ‘The day has cleared, but when shall our hearts be cleared?’ This became an interesting subject at the close of the sabbath of the old covenant, and the commencement of the sabbath of the new covenant. Deeply affected with the solemn injunction to sanctify that day, I put the question to the assembly, ‘You know, my dear friends, there is a book of record with God: what will you find in it on the day of your judgment, a blessing or a curse?’ In the solemn stillness of the sabbath evening the word cut their hearts, and they exclaimed, ‘We are all defiled before the eyes of the Holy One of Israel.’ I closed my address thus: ‘You and I stand therefore alike before God, and I pray in this solemn moment, that the blood of the Lamb may cleanse you and me: may cleanse your hearts and mine: this is the best of wishes I can express for you.’—We parted with tokens of friendly affection.

“The next morning a poor Christian came who was addicted to drinking. Whilst we were exhorting him, another came, full of self-complacency, who replied, in answer to our address to him, ‘I know every thing that is written in Scripture; I have studied all of it.’—‘Then,’ said I, ‘you have undoubtedly read this saying—Verily, I say unto you, that the harlots go into the kingdom of God before you.’ He replied, ‘O do not think that I am not humble; I am very humble indeed, and hope not only to enter heaven myself, but to carry along with me my son also.’

“An elderly Jew came to ask information about the double coming of the Messiah, and his death and resurrection. He listened with satisfaction, and was much pleased when I read to him, from a Christian hymn-book, two hymns about the last judgment, and the advent of Christ. His sister, who came with him, pressed him to leave us, but he would not go, and declared that the doctrine of the resurrection of Christ, threw a new light on the Old Testament.”

The extracts from the Journal of Mr. Ball are as follows:—

“A great number of peasants asked

for tracts and Bibles. Then a Jewish teacher came, a modest young man infected with deistical principles, as it appeared, but he was without the usual vanity and hauteur of that class of people. He confessed that he could not persuade himself of the necessity of a Redeemer. Hændes entered into a conversation with him. In the mean time a number of peasants were crowding at the window. I remonstrated with them, that it was unbecoming. They said, 'Have we not the same claim to be saved as the Jews?' I was affected, and standing at the door, I preached the Gospel to them for half an hour. Upwards of forty stood before me, holding their hats in their hands, and listening with devotion to the word of grace. I was reminded of the Lord's saying, 'Go out into the highways and the hedges, and compel them to come in, that my house may be filled.' Upon entering again into the room, I said to the Jewish teacher, 'Dear friend, you doubt the coming of the Messiah, look there at the Gentiles thronging to hear his Gospel; thus you may perceive that he is the light of the Gentiles.'

"I have seen a gratifying instance of the impression, which a sincere Christian walk is calculated to make: a Jewess has just told me, that she had been much struck with the brotherly love and charity which prevails among the Christians of —, and had never seen the like among the Jews.

"I delivered a sermon for the missions. I could give the notice of it only about an hour before, but, notwithstanding, the church was crowded, and great numbers of Jews were present. I spoke on John xii. 32, and explained particularly the grand doctrine of the cross of Christ, and referred to the dealings of God in our days.

"The daughter of the rabbi of — called. Her father is a respectable character. Brother Hændes heard a sermon of his, which he thought worth printing as a tract for the Israelites. The Jews accuse him of reading too much in the holy book Sohar, and

in the Scriptures, which is a good sign. This girl was pliant and teachable, and had none of the usual levity of Jewish girls. Hændes conversed with her on the great truths of the Gospel, and gave her the New Testament and some tracts.

"A Jewish teacher came and requested me very politely to give him a transcript of my sermon. Whilst we were conversing, another Jew came, inflated with rabbinical pride. He continually endeavoured to interrupt the conversation, and entreated us to talk with him, as being more learned than the other Jews. When Brother Hændes refused to admit the interpretations of their idolized Rabbi Rashi, the bigotted Talmudist called him a blasphemer, and declared that, according to the Talmudistic view, the Christians are below the beasts of the field; and then passed on to blasphemous speaking against the person of our Saviour.

"We received a visit from the two Jewish brothers —. One of these is extremely attached to us. It is true, that this appears more to be a personal attachment, than any strong feeling for the truth of the Gospel, but this personal attachment may be the means of promoting something better. He observed, according to the Jewish opinion, that my parents must have a high place in heaven, for permitting me to travel so far, in order to sanctify the name of the Lord (לקדוש שם). These words

were very pleasing, as the common saying of the Jews is this, that we 'travel for the profanation of the name of God.' I asked him whether he was really persuaded that our work was for the sanctification of the name of God; and that we were not, what the Jews represent us to be, destroyers of the people of Israel? He replied, 'No, no;' and embraced me with affection. To prove his zeal for our cause, he said that, upon hearing a Christian schoolmaster slander us lately, he had given him a personal chastisement.

"Soon after the sabbath-service, the room was filled with Jews. I read to

them from the tract, 'The covenant of Promise,' expounding it at large, and showing them their incapacity of fulfilling the law. A great number of men and women listened attentively to the word, and approved of what I said, so long as my address dwelt on their sins and corruption; but as soon as I began to mention the Saviour, they became displeased, and some withdrew. We were scarcely able to take our dinner, when another crowd of Jews assembled.

"The Jewish teacher I have mentioned before, confessed that he could not pray as he wished to do, and requested me to write down for him a form of prayer. A large number of Jewish men and women came. We divided them into two parties, and each of us declared to them that there was no salvation except in Christ crucified. Notwithstanding they had showed their displeasure at this before, we felt ourselves under the obligation of preaching again the crucified Redeemer; be it for the fall, or the rising again of many of Israel. Some women contradicted, and I alarmed them by preaching of the day of final judgment. To some Talmudists who objected, I brought forward a remarkable passage in their prayers for the day of expiation. It runs thus: 'Messiah has turned himself away from us, Messiah is he, the Lord our Righteousness; and we are ashamed, and there is none to justify; he bears our sins and the yoke of our transgressions; he is pierced on account of our sins, he bears our sins upon his shoulders, to find out an expiation for our sins; through his wounds are we healed, and made new creatures to all eternity.' In the mean time, messengers came to call our audience into the synagogue, to attend the address of the rabbi; several refused to go, and others went and came back again to us after a short time. I should have liked to hear his discourse, but was thankful that the opportunity offered me to preach to Israel prevented it. In the morning I had the gratification to converse with a young man from —, who had attended my sermon

there with interest; and to whom the word had become, the power of God for self-knowledge: he was earnestly striving to enter in at the straight gate. After dinner a large number of Christians came. While Hændes spoke privately with an individual who was greatly distressed in mind, I preached the Gospel to a large auditory in the lower part of the house.

"In the evening a Jew came who requested us most earnestly to give him a Hebrew New Testament. We had none left; but the same moment, a Jewish female came, bringing back a Testament she had formerly received, and declaring that she did not like to have it. Thus we were enabled to comply with the request.

"We prepared for our departure, praising God that he had given so much opportunity in this place, to proclaim to hundreds of Israelites the Gospel of his grace. How thankful ought Christians to be that the spirit of enquiry is so much excited among this people, and that they are thus flocking in crowds to the house of the Missionary."

DOMESTIC.

THE REV. JOSEPH WOLFF.

WE stop the press to announce, that Mr. Wolff and Lady Georgiana arrived in London late on Saturday evening, the 27th of May, from Amsterdam. We hope in our next Expositor to present to our readers a more detailed account of his proceedings on the Continent. At present it must suffice to say, that having left England on the 30th of March they proceeded direct to Amsterdam, where they remained about a month—That during this time Mr. Wolff was in constant daily communication with many of his brethren, who received him with much kindness, and listened with attention to what he had to set before them—And that under the

sanction of the proper authorities a public meeting was held, which was numerously attended, and at which Mr. W., after detailing his own views and relating the history of his late mission to the East, delivered a very forcible address to some of his Jewish brethren who were present. We have the pleasure to add, that this meeting at Amsterdam excited attention in other places, and that Mr. Wolff immediately received an invitation from the heads of the University of Leyden to attend a similar meeting in that city, and that meetings also were afterwards held at Zyst, at Dusselthal, at Barnhem, at Utrecht, and again a second meeting at Amsterdam at his return thither.



NINETEENTH ANNIVERSARY.

THE Anniversary Sermon of the London Society was preached at St. Paul's, Covent Garden, on Thursday evening, May the 3d, by the Rev. William Marsh, M. A. Vicar of St. Peter's, Colchester. The subject was taken from Luke xix. 41, "And when he was come near, he beheld the city and wept over it."—The collection amounted to £61. 7s. 7d.

The Annual Meeting was held at the Freemasons' Hall, on Friday morning, May the 4th. The Chair was taken by Sir Thos. Baring, Bart. M. P. President, at twelve o'clock. After the Jewish children had sung a Hebrew hymn, they were addressed by the Rev. Basil Woodd, and dismissed. An abstract of the Report was then read by the Rev. J. B. Cartwright; and Sir Robert Harry Inglis, Bart., the Treasurer, having laid before the Meeting a statement of the

account, the following Resolutions were passed unanimously:—

Moved by the Hon. and Right Rev. the Lord Bishop of Lichfield and Coventry; seconded by the Right Hon. Lord Bexley.

I. That the Report, of which an abstract has now been read, be adopted and printed; and that this Meeting desire to return thanks to Almighty God, for the evidence which it affords of his continued blessing, and favour upon the exertions of this Society.

Moved by Rev. C. Simeon; seconded by Rev. J. Burnett.

II. That this Meeting, believing that Almighty God magnifies his own Word, anticipate the most beneficial results from the extensive circulation of the Holy Scriptures amongst the Jews, and recommend this object to the zealous support of every Christian.

Moved by the Hon. and Rev. Gerard Noel; seconded by Major-Gen. Orde.

III. That this Meeting rejoice in the progress of scriptural education amongst the Jews in India and other places; and earnestly call upon all the friends of true religion to implore the Divine blessing upon this, and every other means employed by the Society.

Moved by the Right Hon. Sir G. H. Rose; seconded by the Rev. Edw. Burn.

IV. That the thanks of this Meeting be given to the Patrons, Vice-Patrons, Presidents, Vice-Presidents, Treasurer, Secretaries, Physician, Surgeon, and Committee of this Society; that the Officers be requested to continue their services; that the Rev. J. B. Cartwright be appointed one of the Secretaries of the Society; that the thanks of this Meeting be also given to the Rev. W. Marsh, for his sermon, preached at the Parish Church of St. Paul, Covent Garden, and that he be requested to allow it to be printed with the Report; and that the following Gentlemen be the

Committee for the year ensuing, with power to fill up their number :—

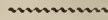
Lieut.-Gen. Neville,
Colonel Latter,
Captain Gambier,
W. Lardner, M. D.
Messrs. James Barry,
John Bayford,
J. S. Brooks,
H. C. Christian,
W. Harding,
J. Hartley,
C. Holehouse,
G. T. King,
W. Leach,
E. J. Longley,
J. Mortlock,
F. Paynter,
T. P. Platt,
J. C. Symes,
Jas. Taylor,
H. V. Tebbs,
Ed. Wyndham.

Moved by Rev. Hugh M'Neile ;
seconded by Rev. J. H. Stewart.

V. Resolved, that the cordial thanks of this Meeting be given to Sir Thos. Baring, Bart. for his able conduct in the Chair.

The Collection at the doors was £67. 19s. 6d.

The amount of the Contributions received for the year ending Mar. 31, 1827, was £14,457. 18s.



NOTICE.

The Lecture to the Jews will be preached on Sunday evening, June 3d, at the Episcopal Jews' Chapel, Cambridge Heath.

Subject.

THE PROMISED OUTPOURING OF THE SPIRIT.—Isa. xlv. 1—5.

The Wednesday Evening Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on June 6th.

Subject.

THE CHARACTER OF THE RELIGION OF THE OLD TESTAMENT SAINTS.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

LITERARY NOTICES.

Mr. Bayford has nearly completed the reprint of his volume of Mr. Wolff's Journals. It may be had at the Bookseller's in the course of a few days.

In the press, a very superior edition, in six volumes quarto, (the price not to exceed six guineas), of Matthew Henry's Commentary on the Old and New Testament: with an Introduction by the Rev. Edward Bickersteth, Assistant-Minister of Wheler Chapel, author of the Scripture Help, &c.

The List of Contributions to the London Society, and Answers to Correspondents will be inserted next month.

NINETEENTH REPORT

OF THE

LONDON SOCIETY

FOR PROMOTING

Christianity amongst the Jews.

READ AT THE ANNUAL MEETING, ON FRIDAY, MAY 4, 1827.

LONDON;

PRINTED BY A. MACINTOSH, 20, GREAT NEW STREET.

1827.

NINETEENTH REPORT

OF THE

London Society

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

IN laying before you the Nineteenth Annual Report of their Proceedings, your Committee would renew the expression of their humble and sincere thanks to the Author of all good, for the gracious tokens of his favour which he has seen fit to continue to them, and for that measure of success with which he has blessed their unworthy efforts to spread the knowledge of his salvation amongst the scattered remnant of Israel.

According to usual custom, they proceed to lay before you some account of their

DOMESTIC OPERATIONS.

Your Committee feel themselves fully authorized to state that the interest taken in the cause of your Society, continues to increase amongst Christians in general. Indeed, whilst they take for *their warrant*, the great command, "Preach the Gospel to every creature," and for *their encouragement*, the sure word of promise, "Lo, I am with you always," they cannot for one moment despair of being enabled to prosecute their work with a cheering prospect of ultimate blessings to the Jewish nation, and of glory to the Redeemer. They are quite sure that

the more the simplicity of their object is understood, the more will it gain ground in the hearts and best affections of real Christians.

During the past year six new Auxiliary Societies have been formed, at York, Wellington (Somersetshire), Hackney and its vicinity (to be called the East London Auxiliary), Oxford, Reading, and Wantage.

Your Committee acknowledge with much thankfulness, the kind contributions of their female friends to the Annual Sale of Ladies' Work, which have been received from various parts of the kingdom. From this source the sum of £210. 10s. was added to the funds of your Society during the past year. Similar sales have also taken place in many towns in different parts of the country, which have been generally very productive.

From the friends of the cause in Ireland, the sum of £1100. has been received, being an increase of £50. Your Society has many warm supporters in that country, and much additional interest has been excited by the late visit of the Rev. Jos. Wolff, who landed in Ireland on his return from the East. During his stay he visited many of the principal towns, and was the means of

exciting a more general attention to the subject of the Jews, by the interesting narrative which he was able to give of facts, which had fallen under his own observation, and within the course of his own missionary labours.

From various parts of Scotland your Committee have received contributions amounting to above £400., with encouraging assurances of an increasing attachment to the Jewish cause. This sum will not appear small, when it is considered that several distinct Societies exist in Scotland which are more strictly connected with the National Church, and of course, not connected with your Society. They have, however, the same great object in view, and your Committee rejoice to hear of their prosperity. Mr. Wolff made a hasty tour through part of Scotland and the North of England, which afforded much gratification to the friends of the cause, in the few places he was able to visit.

Your Committee likewise acknowledge with pleasure the receipt of £106. 4s. 6d. from Portland, in the United States of America, in aid of the funds of your Society.

The following Legacies have been received since your last Anniversary :

From the late	Rev. John Follett	£15
	Mrs. Jane Waltham	200
	Mrs. Elizabeth Sabatier ..	50
	Mr. Hewlett	20
	J. M. Barnes, Esq.	1000
	Miss Elizabeth Jones	20
	Mrs. Barbara Spooner ..	50
	Jos. Hocken, Esq.	40
	Miss Mary Ann Bailward ..	200
	Mrs. Mary Beard	100
	James R. Miller, Esq. ..	200
	Mrs. Mary Cotter	40
	Miss H. E. Brown	100
	Miss Ann Loftie Rutton ..	100
	Thos. Mottershaw, Esq. ...	100

The total amount of contributions to your Society during the past year, has amounted to £14,457. 18s. 0d., in which sum is included the Legacies, amounting to £1,200., mentioned in the last report, and which exhibits an increase of £1264. 3s. 3d. above the preceding year.

Your Committee desire to feel truly thankful for such a token of increasing interest in the Jewish cause, as the state of your funds affords. For although the actual increase of Annual

Contributions is but small, it must be recollected, that the amount received from the distressed manufacturing districts necessarily fell short, and even that, in many places, no collections whatever could be made.— This consideration will shew, that the cause of the Jews must have excited a more extended interest throughout the kingdom at large.

With regard to your Domestic Operations, your Committee can testify, that a spirit of enquiry is increasing amongst the Jewish people. Several individuals continue to give occasional attendance at your Episcopal Chapel, and are thereby brought under the sound of the Gospel. Your Secretaries have received the visits of Jews, and have been requested to see others at their own dwellings, and in a few instances to visit them on a bed of sickness.

The friends of your Society in many parts of the kingdom, continue to have occasional intercourse with the Jews of their respective neighbourhoods, and copies of the Scriptures are gradually distributed amongst those who exhibit any signs of a desire for the Word of God.

Mr. Wolff's conversations and discussions with his brethren, both in Scotland and England, have served at all events, to rouse many of them to something like an enquiry on the subject of Christian Doctrine: but your Committee trust that this is not all; and they would call upon all the friends of Israel, to pray that this spirit of enquiry may lead to a deep conviction; and that conviction may end in sincere and consistent profession of the Gospel of Jesus Christ.

All these circumstances tend to shew, that the door of usefulness is opening more and more, and the only desire of your Committee is, to improve the opportunities afforded them, and they would leave the event to God.

Of the general progress of the Schools in connexion with your Society, your Committee would speak in the language which was adopted in the preceding Report. They trust that the blessing of God rests upon their endeavours to train up the children of

Jewish parents in an early acquaintance with Gospel truth, and that the Holy Spirit will tune their hearts to the praises of that Saviour, to whom they are taught to sing Hosannas with their tongues.

They cannot but allude to the death of a Jewish girl, who was educated in your Institution, for which privilege there is reason to hope that she is now praising God in the regions of blessedness. An interesting account of her last illness and death has been published in the Expositor, and likewise as a separate tract for general distribution.

There are at present in the Schools of your Society, 41 boys and 49 girls. Four boys and three girls have been admitted during the past year; one boy has been put out apprentice, and two girls have been placed as servants in Christian families.

Your Committee have the satisfaction of stating, that they have at length succeeded in letting the land in front of your Chapel and Schools, on building leases. To enable them, however, to accomplish this desirable object, they have been compelled to advance the sum of £200. on each house, for which the Society will receive a rent-charge at the rate of £6. per cent. per annum, which can at any time be sold, should it be needful, so as to be made available to the current purposes of the Society.

With regard to the circulation of your Society's Publications, your Committee have to state that they have issued as follows:—

Hebrew Old and New Testaments,	
8vo. bound together	95
Do. Old Testaments alone	426
Do. New Testaments.....	385
Do. Prophets and Psalms.....	254
Do. Do. and New Testaments	75
Do. Scriptures in parts, 8vo....	6,356
Do. Do. do. 12mo....	8,550
Do. Psalter, 32mo.....	200
German Hebrew Prophets	13
Do. Do. in parts ..	4,750
Judæo Polish New Testaments	625
Do. Do. in parts, separately & combined	8,550
Do. Genesis, new edition	2,000
English Tracts	19,250
Do. Cards (from Acts.)	960
Hebrew Tracts.....	10,125
Do. Cards	610
German Hebrew Tracts.....	985
Do. Cards	35
Polish Hebrew Tracts	210
French	270
Quarterly Records	100,000

The new 12mo. edition of the He-

brew Scriptures, mentioned in the last Report, has been in progress during the year, and more than one half has already been published in parts. Your Committee have reason to believe that the whole of the Old Testament will be completed in the course of the Summer. The expence of this undertaking will necessarily be considerable, and will tend much to increase the large balance already due from the Hebrew Old and New Testament Fund to the General Fund. Your Committee would press this subject on the attention of all those Christians who feel most peculiarly engaged to promote a general circulation of the pure Word of God.

With respect to the New Testament, your Committee have felt it their duty to ascertain whether any or what alterations in the present translation may be necessary before they incur the expence of a new edition. After a long investigation of this difficult and yet most important subject, they have resolved to employ Dr. Neumann, of Breslaw, a learned Jewish convert, in making a complete revision of the whole, which revision will be again submitted for the approval of eminent Hebrew scholars in this country.

It was also stated in the last Report, that your Committee had undertaken a work of very great importance to the Mission in Poland, namely, the publication of an edition of the Old Testament Scriptures in the Judæo Polish dialect, from a translation by the Rev. A. M'Caul. This work is now going on, and appears likely to be of essential benefit. Your Committee thought it advisable to print the Book of Genesis first, and to send a large supply for circulation amongst the Jews in Poland, in order that they might give the more learned individuals of that nation, an opportunity of detecting any errors that might occur in the translation, and likewise be enabled to ascertain how far it was intelligible and acceptable to ordinary Jewish readers. The result has been such as fully to justify the undertaking, and your Committee are therefore proceeding without delay, to the completion of the work.

With reference to the Seminary, your Committee have to report, that in the spring of the past year, they received an intimation, that circumstances had arisen, which would prevent the students any longer occupying Aldsworth House: your Committee, therefore, determined to remove them to the immediate vicinity of the metropolis, as affording a more general opportunity of inspection. On communicating this determination to the Rev. E. Jacob, he informed your Committee, that it having pleased God, under very peculiar circumstances, to make him the minister of the parish in which he then resided, it would be impossible for him to accompany the students on their removal. In accepting Mr. Jacob's resignation, your Committee felt happy in acknowledging the service which he had rendered to the cause, by the instruction which he had given to the Missionaries who had gone forth from the Seminary; and also in expressing their esteem for him, and their earnest desire for his future welfare and usefulness.

Your Committee immediately proceeded to look out for a suitable house, and at length met with one in St. Matthew's Place, Hackney Road, in the immediate neighbourhood of your Chapel, which will, at least for the present, afford the necessary accommodation for your students. They have also the satisfaction of adding, that in the person of the Rev. Thos. Boys, they believe they have found a tutor in every respect suitable for the office, and have appointed him thereto accordingly.

When the students assembled for the first time after the removal of your Seminary to London, they were but four in number, Mr. Ayerst having been admitted into holy orders, and being engaged in the duties of a curacy. He will, however, be at the disposal of your Committee in a very few weeks, prepared to go forth as your Missionary to the Jews. This small number received an immediate increase, by the admission of Mr. Jadownicky, a converted Jew, who was for some years connected with the American Society. He was, as usual,

admitted into the Seminary on probation for six months.

Early in the present year the number of students received a further increase by the arrival of two candidates for the Jewish missions from the Seminary of Mr. Jænicke at Berlin. Your Committee are led to hope well of the character and general qualifications of these two young men. In addition to the above, your Committee have admitted to the usual probation, a young English student, who has offered himself for the work. He is not, however, expected to become resident in the house of the Seminary until after the summer vacation.

Your Committee have also to report that three of the students have left the Seminary. Two of them, Messrs. Hartmann and Graf, have been sent out somewhat earlier than was intended, their health having suffered from the effects of the climate of this country. It is in the contemplation of your Committee, that they should return to complete their studies at the Seminary if their health should be sufficiently established. Your Committee are happy to bear favourable testimony to their spirit and conduct, and indeed, to their general improvement of the opportunities afforded them. Mr. Hartmann has been appointed to the school which Mr. Wermelskirch has established at Posen; and Mr. Graaf is gone to join the Missionary labours of Mr. Stockfeld in the Netherlands.

Mr. Jadownicky has not been in connexion with your Society long enough to have enabled your Committee to form that thorough estimate of his general character and qualifications, which would have justified them in sending him out in the character of your missionary. Mr. Wolff, however, having particularly requested that Mr. Jadownicky might be allowed to accompany him on his Mission, your Committee consented to this arrangement, believing that it would be of material benefit to him, as he could continue to pursue his studies under Mr. Wolff's superintendance. In his talents and general information, they have full confidence, and from his short con-

nexion with your Seminary, they are led to hope, that he will prove a sincere Christian, and a valuable assistant to Mr. Wolff in his Missionary work.

Before they leave this subject, your Committee would press upon all the friends of Israel, the great importance of praying the Lord of the harvest, that he would send forth more labourers: the harvest truly is plenteous, but the labourers are few.

Your Committee having found the increase of the Society's business to fall with too great a pressure on the acting Secretaries, Messrs. Hawtrey and Barker, and that the interests of the Society required additional aid in that department, have nominated the Rev. James B. Cartwright, formerly Incumbent of Bierley, in Yorkshire, (a gentleman in every respect qualified for the situation,) to fill the office of junior Clerical Secretary, and which appointment your Committee doubt not, you will readily confirm.

Before your Committee proceed to give an account of their Foreign Operations, they feel desirous to introduce a brief statement of the nature of their connexion with the Rev. J. Wolff, now become the acknowledged Missionary of your Society.

Mr. Wolff, who had been at the charge of the Society, first at Stanstead, and subsequently at Cambridge, actuated by an ardent zeal for the conversion of his brethren according to the flesh, applied to the Committee, in the spring of the year 1821, to be sent out to preach the Gospel to the Jews in the East, without stopping to pursue the course of study which the Committee had considered requisite, and had prescribed. Under those circumstances, the Committee did not think it right to authorize Mr. Wolff to proceed alone upon the important duties of a foreign mission; and having no person, at the time, qualified to accompany him, they urged him to delay his departure, under a promise, that they would, at no very distant period, avail themselves of his services, adopt him as their agent, and send him forth in that character to Palestine. Such, however, was the ardour of Mr. Wolff, and his anxiety for the

spiritual welfare of his brethren, that he would allow no consideration whatever to deter him from his purpose. The Committee, therefore, resigned him into the hands of some private friends, who, aided by the contributions of other individuals, enabled him to proceed upon his mission to Palestine. Of his progress, indeed, during this mission, your Committee were kept regularly informed. Some of the most gratifying and important intelligence connected with the objects of the Society, which has been inserted in the Jewish Expositor, as well as in the Annual Reports, has been derived from his letters and journals.

Your Committee felt that the objects of Mr. Wolff's mission were so intimately in unison with the great designs of the Society, that they were fully justified in contributing largely, from time to time, to his support, and, finally, in repaying to the friends before alluded to, the balance of such part of those expences as were properly applicable to his mission, when, with their concurrence, he was again taken into immediate and exclusive connexion with your Society.* He is now gone forth, as your Committee trust, under the Divine blessing, to carry the glad tidings of eternal salvation, through a crucified Saviour, to his lost brethren of the House of Israel.

Your Committee feel it also to be their duty to add a few words respecting the publication of the past journals of Mr.

* The total sum paid by the Society on account of Mr. Wolff, at various times, from the period of his departure from England, in the spring of the year 1821, to his return in the autumn of 1826, (five years and a half) is £1,506. 4s. 9d.; the balance of account paid to the friends above-mentioned, was £381. 10s. 5d.; making, together, the sum of £1,887. 15s. 2d.; to which will be to be added, two bills, drawn on those friends, and returned to India unpaid, amounting to £85. 14s. 3d.; making, altogether, £1,973. 9s. 5d. This sum averages about £360. per annum, and includes payments made for some valuable manuscripts which Mr. Wolff sent over to this country, and which are the property of the Society. The bills drawn on account of the schools at Bushire and Bus-sorah have been discharged (except a small balance still unpaid) from other sources, the Committee contributing the sum of £30, on account of some Jewish children which they understood were receiving instruction in them. The expense of the education, &c. of the two Greek boys (£231. 19s.) was discharged by one of the private friends of Mr. Wolff, already alluded to.

Wolff, relating to his missionary labours, from the time of his first departure from England to his recent return.

The Committee are of opinion, and have contended, that, under the circumstances of the case, and the nature of their connexion with Mr. Wolff, the right of publishing those journals belonged exclusively to your Society. This right, however, is not acknowledged by the parties above mentioned, to whom the journals were originally addressed, and who now have the actual possession of them. The Committee, therefore, in order to discharge themselves from the responsibility, either direct or implied, of having given their sanction to the publication of any document not previously subjected to their inspection and revision, have had no alternative left to them, but to resolve, that they do not hold themselves responsible for the future publication of any part of the contents of those journals.

The future correspondence of Mr. Wolff, on the subject of his missionary labours, will be addressed to your President or Secretaries, and his journals will be the sole property of your Society.

FOREIGN PROCEEDINGS.

Preparatory to that more lengthened detail of the proceedings of your Missionaries in Foreign countries, which it is their duty to lay before you, your Committee think it right to give a summary account of the Present State of your Missions, and of the Agents by whom they are conducted.

There are, at this time, thirty-three Missionaries, Catechists, or Missionary Agents, in connexion with your Society, and at its sole charge, with the exception of two or three individuals, whose expenses are only partially defrayed by your funds. Of these thirty-three individuals, ten are of the Jewish Nation.

Mr. J. C. Moritz and Mr. J. O'Neill are stationed at *Hamburgh*. Here, in addition to the usual Missionary work, a School has been established for Hebrew Boys and Girls, and is now carried on under the care of your Missionaries and their wives.

The Rev. A. S. Thelwall (who is at present in this country on account of

his health) has principally resided at *Amsterdam*, where he was assisted by Mr. Chevallier.

Mr. J. C. Reichardt, who accompanied Mr. Smith in a long missionary tour, is stationed at *Rotterdam*, preparing for further labours in Holland.

Mr. J. Stockfeld is employed in Missionary labours amongst the Jews in the *Netherlands*, residing chiefly at Horstgen, near Rheinberg, and paying frequent visits to Nymegen, Cologne, and other neighbouring towns. Mr. Graf, late of your Missionary Seminary, has been sent out with instructions to co-operate with Mr. Stockfeld.

Rev. Peter Treschow resides at *Neuwied*, on the *Rhine*, where he promotes the object of your Society by an extensive correspondence with the friends of the cause in various parts of the Continent; and, during the summer half-year, makes occasional journeys for the same purpose.

Rev. Mr. Schmidt, the clergyman who is entrusted with the spiritual instruction of the Jewish inmates of the abbey of *Dusselthal*, receives a salary from your Society.

Mr. C. G. Petri, who has for the last year been engaged chiefly at *Hamburgh*, has lately been instructed to remove to *Detmold*, as his future place of residence, from whence he will regularly visit the Jews throughout the *Westphalian* provinces.

Mr. J. D. Marc has been for some time stationed at *Frankfort-on-the-Mayne*. He now resides at *Offenbach*, a few miles distant.

Mr. J. P. Goldberg is chiefly employed in conducting a school for Jewish children at *Dresden*, from whence he occasionally visits *Leipsic*, and other places.

Mr. R. Smith, whose fixed station is at *Breslaw in Silesia*, during the last year, made a journey of enquiry through several countries in which hitherto few, if any, efforts have been made amongst the Jews. He is now on a short visit to this country.

The Rev. Professor Tholuck, formerly of the University of Berlin, but now chiefly resident in the University of Halle, continues to act as your Society's representative and agent in

Berlin and the Prussian dominions generally. He occasionally visits your Missionary stations.

Rev. J. G. G. Wermelskirch has been for some time at *Posen*, in *Prussian Poland*. He has established a school there, in which your Committee have lately appointed Mr. J. C. Hartmann as his assistant.

Rev. J. G. Bergfeldt, who before his ordination, was with Mr. Wermelskirch at *Posen*, has since that event been labouring with some prospect of usefulness amongst the Jews at *Königsberg*. He likewise visited *Thorn* and *Dantzic*.

In *Poland* a most extensive sphere of active exertion is opened to your Missionaries. The Rev. A. M'Caul and the Rev. F. W. Becker reside chiefly at *Warsaw*, where they have access to great numbers of Jews.—The two Jewish proselytes from *Berditcheff*, *David Goldberg* and *Samson Meyersohn*, are employed under their superintendance, in probationary services. Rev. G. Wendt and Rev. L. Hoff are stationed at *Petrkaw*.

The Rev. J. J. Banga, having taken up his residence in *Strasburg*, has been employed amongst the French Jews in *Alsace*, and the neighbouring countries. He is, however, on the point of quitting this station, on account of the limited opportunities of pursuing the Missionary work.

Rev. Charles Neat and Dr. G. Clarke, a physician, are prosecuting the work of your Society in the *Countries bordering on the Mediterranean*.

Rev. W. B. Lewis is about to be stationed at *Smyrna*, from whence he will visit the neighbouring countries, as opportunities may offer.

Mr. John Nicolayson, who was sent out to join the late lamented Dr. Dalton, has since his death principally resided at *Beyrout*. He has now removed to *Safet*.

Rev. J. Wolff has lately visited this country, and having been received into more immediate connexion with your Society, he is about to go forth to *Palestine, and the East*, intending to make *Jerusalem* his principal station.

He will be accompanied by Mr. Jardonicky, who for a short time has been a student in your Missionary Seminary.

At *Madras*, in the *East Indies*, Mr. Michael Sargon, with his brother Mr. Abraham Sargon, and Mr. J. Harrington, are employed as schoolmasters by the Madras Committee, acting in co-operation with your Society. Mr. Sargon has also established a school for Jewish children at *Bombay*.

Your Committee now proceed to lay before you the report of your Foreign Operations. In doing this, they will first direct your attention to the Jewish Mission at

Hamburg.

During the greater part of the past year, three of your Missionaries have resided in *Hamburg*: Mr. C. G. Petri, who is now removed to *Detmold*; Mr. J. C. Moritz, formerly in the employ of the late Emperor of *Russia*, as a Missionary to the Jews in his dominions; and Mr. J. O'Neill, who was sent there principally for the purpose of establishing a school for Jewish children.

Mr. Petri and Mr. Moritz laboured for some time to prepare the way for this last named object, though but with little prospect of success. The former writes thus:—

“The proper time to establish a school does not appear to have yet arrived; for although the father of a Jewish family, in which there are many children, promised me last year that his children should be sent to a missionary school, still, the fear of the Jews seems to have deterred him from it: the mother, however, at my taking leave, promised me that in the ensuing summer, when Mr. Moritz will live nearer to her, she will send three of her children to be instructed by him. Another Jew has also promised in the approaching summer to send a child, so that, although a school cannot be immediately established, I trust the period is not far distant when, out of the mouths of babes and sucklings, God shall perfect praise. The prayer-meetings at Mr. Moritz's are always attended by some Jews. May they be excited thereby to exclaim, ‘What shall we do to be saved!’”

The appointment of Mr. O'Neill seemed to strengthen the hands of your Missionaries, and accordingly they resolved to open a school, and begin the work, in dependance on the Divine blessing.

Mr. Moritz thus announces Mr. O'Neill's arrival, and their joint determination on the subject of the school, in a letter to one of your Secretaries, dated May 23, 1826.

"I have now to request you to present my sincere thanks to the Committee, for their goodness in appointing Mr. O'Neill my co-labourer at this place. I have introduced him to a great number of pious persons here, of whom he has in some measure learnt the state of things in this city; we have also been together to visit some Jews, and the Jew S——, respecting whom I have so often written to you, has now come to a resolution to give us five children, and with these we intend, *D. V.* tomorrow to open our school, trusting in the Lord that he, out of this little one, will make a thousand, and cause this mustard-seed to become a large tree, under the leaves of which many shall find shelter."

A communication from Mr. O'Neill, dated May 30th, mentions the actual commencement of this new undertaking.

"On the 24th inst. S—— brought his five children to us, according to promise: the youngest is two years old, and the eldest twelve—two boys and three girls. We opened our school by reading the psalms for the day and prayer to Him who took little children up in his arms and blessed them. Mrs. Moritz and Mrs. O'Neill have undertaken to instruct the girls in needlework. Our school hours are from nine o'clock in the morning till twelve, and from one o'clock till three in the afternoon. From twelve to one o'clock the children play, and take their dinner in the school. The dinner consists of black bread and butter. I must beg the Committee, although things do wear a different aspect here to what they were led to suppose, not to despise the day of small things, for the Lord has promised that 'a little one shall become a thousand, and a small one a strong nation.' The Jews

have three free-schools here, in which the children get a very good education, and those who have need of it obtain clothes."

Your Committee are thankful to be able to state, that the school continues to be carried on under such a measure of encouragement, as may well teach your missionaries not to be weary in well-doing, for in due season they shall reap if they faint not. The number of children in the school has been gradually on the increase, and the improvement made by many of them has been as great as could reasonably be expected. This infant establishment has attracted the notice of several Christian friends, particularly in this country, who have contributed to the support and comfort of the poor children in various ways. The principles of your Society, of course, restrained your Committee from contributing to any object not strictly connected with the mere support of the school and the instruction of the children. Mr. O'Neill thus describes the progress made at the end of three months:—

"Sept. 1.—It is true we cannot boast, like our Jewish brethren, of hundreds of children being committed to our care, but we can rejoice in what is of infinitely higher importance, that those few who are entrusted to us, are not only making considerable progress in learning, but *we have also their parents' sanction to teach them the truths of the Christian religion.* You will remember when the children came to us, they did not know a single letter, they can now read words of three syllables; they can join letters in writing; in arithmetic, the eldest boy can add and multiply tolerably well; they have all committed to memory the ten commandments, Lord's Prayer, upwards of thirty texts of Scripture, and are thoroughly acquainted with the historical parts of the Bible till after the deluge. The girls sew and hem pretty well, and are now learning to mark. The improvement in their moral conduct is very observable; instead of laughing when they are desired to do any thing, they now obey with promptitude, and seem desirous to please their teachers in every way. The name of God, which was before used on every trifling occa-

sion, now never passes their lips but with reverence.

"Thus, my dear Sir, you have a short outline of the actual progress of the children, but we should not have been enabled to give you this report, if it had not been for the assistance of Christian friends, in finding clothes and rewards for the children.

"The unthankfulness of many of the parents, and the dirt and filth of the children, require us to exercise much patience and forbearance, in this our work and labour of love. May the Lord give us grace to go on steadily, and if it be His will, give us an increase of scholars, for every day I see more and more the importance of fixing our attention upon the younger branches of Israel, and endeavouring to train them up in the nurture and admonition of the Lord, that they may no longer be a seed of evil doers, and a curse and a reproach amongst all nations. *'Train up a child in the way he should go, and when he is old he will not depart from it.'*"

Subsequent accounts serve to confirm the hopes excited by the above communication.

Mr. O'Neill writes on the 24th of Feb. 1827,—

"During the last quarter we have had an increase of two Jewish girls, the eldest ten, and the youngest seven years old. They, like the rest, came to us wild and untutored. In taking a review of the past quarter, what seems to strike us most is, the improvement of the moral conduct of the children. It is pleasing to observe how anxious they are to obtain the favour of their teachers. They are making steady progress in the different branches of learning, but their progress in religious knowledge is most observable."

And again on the 20th of March,—

"I have visited the parents of the children who come to our school. I was much gratified with the reception I met with from them. Their prejudices seem to be wearing away. Indeed the thankfulness which they expressed for the education of their children was very encouraging."

Your missionaries in Hamburgh have communicated many particulars respecting the state of the Jews in that

city, and the progress of education amongst them. Your Committee deem that it will not be uninteresting if they lay before you a few of the statements which have been received. For further particulars, especially for the system of religious instruction pursued by that sect of the Jews who call themselves "Reformed Jews," they must refer you to the pages of the Jewish Expositor. The following is from Mr. O'Neill:—

"Aug. 10.—I visited the school of the Reformed Jews. When I entered, the children were going through their examination in the German grammar, and they appeared well acquainted with it. I was nearly twenty minutes in the room before the preceptor knew who I was. On telling him my name, and the object of my visit, he received me with great civility, and entered into conversation, complained of the want of Bibles, and expressed his wish for a supply. Afterwards he politely led me through the different classes, and examined the children in the various branches of learning in which they are instructed. They are taught Hebrew, French, and German, grammatically—read as far as the five first books of Euclid, and have good instruction in geography. Indeed I was very much pleased with the answers I heard from the children; they read the Hebrew with fluency, and translated it with accuracy. The school-rooms were very clean, the children manly, and their clothes neat; which is seldom the case in Jewish schools. It had more the appearance of an English school, than any I have yet met with. It was set on foot in 1818, by the late Mr. Goldsmid, of London, who gave a donation of 2000*l.* and whose bust is placed in the centre of the fifth class room. The number of children now in the school is 120. Forty of the poorest children receive clothes once or twice in the year; but this year not more than one-half will receive them, in consequence of the low state of their funds.

"Besides this interesting school, the professor has two others for girls. In one, they are taught all the necessary branches of needle work twice in the week; in the other, household concerns twice in the week; a branch of education not much cultivated amongst Jewish females. The other days they receive

religious instruction. The number of girls is about eighty.

“The number of Reformed Jews is considerable, and the greater part of them are of the wealthy class of society. Their synagogue, or temple, as it is called, is a plain brick building, but neat in the interior, with pews, a reading desk, and pulpit, like an English place of worship. They have also a fine organ. A great part of the service is performed responsively in Hebrew and German, but the prayers and sermon are in German.

“The Orthodox Jews form by far the greatest body. They have two synagogues and five schools, the chief of which is the תלמוד תורה (Talmud Torah). In this school the children study nothing else but the Talmudical writings; and the number of the children is about 400. I tried to gain admittance twice, but was refused. This morning I tried again, but was not allowed to go further than the hall.”

Frequently your missionaries have to lament the open and avowed infidelity of many of the Jews, who not only refuse to believe the New Testament, but likewise actually reject Moses and the prophets. Thus the blasphemous infidelity of some, and the blind superstition of others, continually remind them that the weapons of their warfare must not be carnal, but mighty through God, to the pulling down these strong holds of Satan.

They have not confined themselves to the work of instructing Jewish children. They still continue to testify to the adults of that nation, repentance towards God and faith in our Lord Jesus Christ.

Some time ago by the advice of several Christian friends, and with the consent of many of the Clergy, Mr. Moritz established a weekly meeting of the Jews for prayer and exposition of the Scriptures. This is still carried on, and several individuals of the Jewish nation are in the habit of attending.

The Journals of Messrs. Moritz and O'Neill, which are from time to time published in the Expositor, will show the nature of their work amongst the Jews. Amidst much apparent discouragement, there are occasional gleams

of a brighter prospect. There is much to teach your Missionaries and your Committee a lesson of deep humility, and unfeigned dependance on the blessing of the Almighty. They cannot lay before you many gratifying details of success; but they see enough to convince them that it is their positive duty to proceed. They believe that a door is opened, which no man can shut.

Your Committee might select a few of the most pleasing occurrences in the proceedings at Hamburgh, but they content themselves with one single communication, respecting a young man, a Jew, who appears to have been brought to the knowledge of the truth through the labours of Mr. Moritz. This short extract is inserted, as it serves to show how many obstacles a converted Jew has to overcome, in respect of temporal provision, ere he can openly avow himself a follower of Christ crucified.

“Since my last letter, the Lord has blessed my labours to the young B—, of whom I have written before, so that he resolved to make an open confession of Christianity, and laying aside his notion of studying, to learn a trade. But the difficulty was, where to get a master for him, to whom he could be apprenticed; for according to the laws of this free city, no Jew is allowed the right of corporation, so that legally, he can neither become a journeyman, nor a master; and this difficulty is even experienced by those that are baptized, if they are natives of the city. I have written, therefore, to my friend Mr. W— at B— about him, and this friend of the Jewish cause has promised to do what he can for him, when he shall be fully persuaded of the sincerity of his professions. He has therefore left Hamburgh for B—, with the intention of making an open profession of Christ, and for his maintenance, to learn the trade of watch-making. May the God of Abraham be with him and bless him, as he blessed Abraham when he left his father's house and all his friends, not knowing whither he went. He is a youth of good natural talents, and of quick understanding, and if these gifts are sanctified by the grace of God, he may become one day a useful member of the church of Christ, and of society

at large. This is the first fruit of my labour in this city."

The following extract, of a much later date, with which your Committee will close this notice of the Mission to the Jews at Hamburgh, is encouraging, as affording a proof of the interest which is felt in the Jewish cause by Christians in other countries, as well as our own, and that too amongst the poor.

"Last Sunday, in the afternoon, I had a prayer meeting, and expounded a portion of Scripture at the house of a Christian friend at the other side of Altona, to which a few other friends were invited. After the meeting, I addressed them concerning our school, and of their own accord they proposed making a collection, which amounted to fourteen marks and two schelings, which was indeed very handsome, considering there were only about twenty-five persons present, and most of them poor. A poor widow, who was desirous of giving something, but could not for want of money, brought one hundred segars, which her deaf son makes for their support, and which were sold for one mark and four schelings. Thus you see that the hearts of our poor German Christians are not quite dead to the cause of my poor Jewish brethren, and I trust I shall have frequent opportunity further to awaken them to this good cause."

Mr. Moritz has been requested by your Committee to spend a month or two during the summer, in making a journey of enquiry through Denmark and Sweden.

Your Committee will now call your attention to the operations of their Missionaries in Holland and the Netherlands.

Amsterdam.

Your Committee regret to state, that, owing to the very indifferent state of his health, the Rev. A. S. Thelwall has not been able to continue his valuable labours at Amsterdam and the neighbourhood. He has been for many months incapable of active exertion.

He has, however, received several letters from his friends in Holland, which testify that the work of the Lord is still going on,

Towards the close of last year, he received a letter from one of those converted Israelites with whom he had enjoyed much Christian intercourse, conveying the intelligence, that, within two months, he had lost five of his nearest relatives—an uncle, a father, a brother, and two aunts. Respecting his father, he mentions several things which gave reason to hope, that, during the latter weeks of his life, a great change had taken place in his heart. But of his brother he gives a most interesting account. He was taken ill only three weeks after the father's death, and the disease came on so rapidly, that he had a very early presentiment of his own approaching dissolution. The convictions under which he had evidently been labouring even in health, now became a source of severe internal conflict. For a time his mental anguish was extreme. On one occasion he said, "You, my dear brother, can understand me; I am tormented with the devil. Our dear mother does not believe that there is one. There was a time when I did not believe it myself; but now I feel that he tortures my soul. I have deserved it. Oh, my brother, what a sinner I have been!" Then it was, says the writer of this letter, that I first felt freedom and boldness in speaking to him of our Saviour, in telling him of the love of God towards such sinners as humble themselves before him, and in exhorting him to pray to the Lord Jesus to be delivered from the wicked one.

He soon began to pray most earnestly, and seemed to be completely overwhelmed with a deep sense of sin. He confessed that he had long been under conviction. On the seventh day of his illness, after a violent paroxysm of the disease, he sunk into a kind of torpor, from which, in a few hours, he raised himself up, and, in the full possession of his faculties, to the surprise of all, he exclaimed, "Call my mother, my sister, and my friends. I die in the faith of the Lord Jesus Christ—of the Triune God—the true Messiah—the King of the World. He is revealed to me. In him Jews and Gen-

titles are one. Many of the Jewish nation must yet come to him. Proclaim, in the synagogue, how I have died. Say to all, and you (addressing an intimate Jewish friend) listen to my voice, and say this to my other friends, that they must come to him." After this he again expressed his deep conviction of his own sinfulness. The disease then returned upon him with increased strength, and he became delirious nearly to the time of his departure, which took place on the following morning. In the intervals of composure, he declared his perfect knowledge of what he had said, and his firm acquiescence in the principles he had then avowed. In this way he died. Was "not this a brand plucked from the burning?"

In addition to the above, Mr. Thelwall received, about the same time, a letter from another Jewish convert, giving a very affecting account of the death of his mother-in-law, after two years consistent profession of Christianity. Mr. Thelwall had been present at her baptism, at the age of sixty-five years.

Your Committee are aware, that these may be looked on as insulated facts, but they are abundantly encouraging—an earnest and a promise of a future day, when all the children of Zion shall be joyful in their King.

Mr. Chevallier, who formerly assisted Mr. Thelwall, still continues his labours amongst the Jews of Amsterdam.

Your Missionary, Mr. Wolff, has also been spending a short time in Holland, previously to his final departure for Palestine. Some interesting particulars of his labours in that country have been communicated by a friend, in a letter addressed to your President. It is stated, that his intercourse with his Jewish brethren has far exceeded his most sanguine expectations. He has also awakened, in the minds of Christians, something like a sense of their obligations to make some effort for the spiritual welfare of the Jews. He was about to attend Public Meetings for this purpose, at Amsterdam, and in the University of Leyden, to which he had a

special invitation. His journal has been received, for which your Committee refer you to the Appendix.

Mr. Reichardt, since his return from a Missionary Journey to the very opposite extremity of Europe, in company with Mr. R. Smith, has been principally resident in Rotterdam, where he has had frequent opportunities of conversing with the Jews on the most important subjects. His last communication was from Amsterdam, where he was gone to meet Mr. Wolff. He speaks of having visited the Jews in several other places; but his labours in Holland have been so recently commenced, that no particular communication can be expected at present.

Your Committee trust that his heart is set upon his work, and that in due time the Lord will own and bless his exertions.

The Netherlands.

Mr. Stockfeld has been employed in visiting the Jews in various parts of the Netherlands, as well as in some of the adjacent towns in Germany.

At the commencement of the past year, he was labouring at Nymegen, from whence he informs your Committee, that he visited many Jews in that place, and amongst others, the chief Rabbi, who had reached the 84th year of his age. He remarks:—

"In shewing to them the way of salvation, I met with much opposition; but still I go on preaching to them Jesus Christ, and him crucified."

In a letter, dated Cologne, 15th August, 1826, Mr. Stockfeld writes as follows:—

"I have but little to tell you of the Jews in these countries where I am preaching the word of God to them, for it is only seed time, and not the season for fruit. We must not expect to see it yet, and it is our duty to sow with patience the good seed in faith and hope, trusting in the Lord, in his own time, to give increase to it, that it may produce fruit; and that even now, in these countries, among the Jews, the saying may again be fulfilled, 'One soweth, and another reapeth.'"

At this period Mr. Stockfeld began to learn the Spanish and Italian languages. Writing to one of your Secretaries he says:—

“I count it my duty, besides the preaching of the word of God to the Jews, to do all in my power to qualify myself for preaching the Gospel in other lands and languages. I therefore request the Committee to allow me to stay at one place, from about the middle of October till the winter is over. I will, if the Lord please, before that time, visit the Jews once more, in many places where I have already preached to them the word of the kingdom of God. Horstgen, near Rheinberg, seems to me the best place for the purpose, for there are many Jews there, and also in the towns around it, whom I could visit from time to time; and the Christians also in that country. I trust my abode there will not be without the Lord's blessing. I say this from my experience of the advantage derived from my very short stay there last year. If the Committee see any objection to this, you will be kind enough to inform me as soon as possible.”

Mr. Stockfeld has accordingly continued to make Horstgen his place of residence, from whence, however, he has frequently visited Cologne, Crefeld, Nymegen, and other places. The letters and journals that have been forwarded to your Committee, although they do not contain evidence, that any very important results have as yet followed his labours, bear gratifying testimony to the zeal and diligence of your Missionary. The event they must leave to Him who alone can give the increase.

Your Committee hope shortly to hear that Mr. Stockfeld has been joined by Mr. Graf, whom they have lately sent forth to share his labours in the Jewish Missionary cause.

Your Committee now proceed to lay before you some detail of their operations in

Germany.

And they are led first of all to notice the very efficient services which are rendered to the cause of your Society by the Rev. P. Treschow, for-

merly your Foreign Secretary, but now resident at Neuwied on the Rhine. They have received from him much valuable information during the past year, and he has become the medium of communication with many zealous friends of Israel on the continent. He has taken every opportunity of translating and sending over to this country the reports of kindred Institutions, and the journals of their Missionaries.

Besides occasional journeys in furtherance of the objects of your Society, during the course of last summer, he devoted eight weeks to a tour through Switzerland, the kingdom of Wurtemberg, and the Grand Duchy of Baden, of which he has transmitted to your Committee a very interesting account.

At Darmstadt Mr. Treschow met with his friend Dr. Van Ess, from whom he obtained the following important information, which he thus conveys to your Committee:—

“He introduced me to a schoolmaster, a very sensible and Christian character, from whom I learned, that in the Hessian provinces, the Jews, who are numerous, are bound by law to send their children to school, either to a Jewish master, who has stood his examination, or to a Christian. Many parents prefer sending their children to Christian masters, though it is left entirely to their option, to let them attend Christian instruction or not: many of them are not at all offended by hearing their children repeat at home passages of the New Testament, or of the Catechism; their vanity is even flattered by finding their children as clever in that point as the children of Christians. The schoolmaster to whom I was introduced, has several poor Jewish girls in his school, who make a good progress. In the principedom of Neuwied—to mention this incidentally—the prince himself pays the school-money for such poor Jewish children as wish to attend Christian schools, and I have heard that the number of them is considerable, both in the town and in the villages. Dr. Van Ess related, that applications to him from Jews for New Testaments are still very frequent, and that recently he sold twelve copies to a rich Jew for distri-

bution among his own children and others."

At Basil, Mr. Treschow met the Committee of the Basil Society for promoting Christianity amongst the Jews. He was much delighted with the spirit of genuine piety which prevailed amongst the members, and left them with a lively hope that a blessing would attend their work. Your Committee cannot but notice the spirit and conduct of these friends of Israel on a trying occasion, when they were compelled to abandon a favourite plan which they had adopted, and from which great results had been expected. It was agreed by all that they were mistaken in selecting a single object for their attention exclusively, before they had ascertained the object itself to be attainable, and that the Lord was pleased to bless it: and therefore it was unanimously resolved, not to shrink from the duty of promoting the salvation of Israel; but instead of adopting and tenaciously prosecuting a new plan, to look to the Lord for his providential directions, and to embrace whatever opportunity might be offered for promoting the spiritual welfare of Israel, either on the present, or on any other plan.

At Tübingen, the Jewish cause was brought before the notice of several of the Clergy, Professors, and Students of the University, when many important discussions took place on this subject. It seemed to be the general opinion, that however they might differ in their view of some particular texts of Scripture, it was the manifest duty of all to labour for the conversion of Israel.

At Stutgard, Mr. Treschow met with several warm friends of the cause, though it was not judged expedient to form a Society there. He reports, that the Jewish population in that country amounts to about 5000 individuals, and that the Government is earnestly engaged in improving their moral condition, chiefly by providing for the education of the children in schools from which the Talmud is excluded.

On his return to Basil, Mr. Tres-

chow attended the Anniversary Meeting of the Society for promoting Christianity among the Jews, in the proceedings of which your missionary, Mr. Banga, likewise took a part. Your Committee will lay before you the following short extract from Mr. Treschow's account of the meeting:—

"Mr. Banga, after adverting to some of the hackneyed objections against our Society, stated, from his own experience, the existence of that remnant according to the election of grace which the Scriptures speak of, and which it is the clear duty of the church of Christ to search out and to lead into the way of salvation, though the time for the accomplishment of the great promise, respecting the restoration of all Israel, may not yet have arrived.

"It was a pleasing illustration of Mr. Banga's observation, with regard to this remnant, that we found, unexpectedly, five Jewish proselytes present in the meeting. One of them was introduced by the Rev. Mr. Barth from Motlingen, in Wurtemberg, who gave the following account of him:—His name is G—. His grandfather was a celebrated Upper Rabbi in Westphalia, and his parents, from family pride, were very strict in Judaism; yet they sent their son, when he was twelve years old, into a Christian school, and bound him afterwards as an apprentice in a stocking manufactory. This brought him into contact with Christians, and among others with Count von der Recke. It struck him that Christians in general seemed better and happier than the Jews, and thus arose his wish to become a Christian. Count von der Recke, to whom he opened his mind, gave him a letter of recommendation to the Rev. Professor Kraft, in Erlangen, who explained to him the spiritual nature of Christianity, and recommended him to address himself in prayer to the Lord Jesus, as the Saviour of Israel. He followed this advice, and the blessed effect of that prayer, and the peace which his hitherto restless heart found in the Saviour, brought him to a determination. From Erlangen he went to Wurtemberg, and through the recommendation of Christian friends, the Rev. Mr. Barth undertook to instruct him, and being satisfied of his

sincerity, received him into the Christian church by baptism."

At Heidelberg, Mr. Treschow made enquiries into the state of the Jews in the Grand Duchy of Baden. He was informed, that the attention of the Government had here also been engaged in improving the moral and political condition of the Jewish population; yet their measures had not yet attained the same solidity and maturity as in Wurtemberg. Many Jewish children attend Christian schools; but nothing is yet finally regulated.

Dusselthal.

Although your Committee has no concern whatever in the management of the Proselyte Institution at this place, they have been accustomed to lay before you some account of the progress of its operations. And they now feel the more called upon to do this, because, as was stated in your last Report, they have agreed to contribute to the support of a spiritual instructor for the Jewish Converts who reside there. The appointment of the Rev. Mr. Schmidt was formerly mentioned.

The Rev. P. Treschow visited the Institution again, the beginning of last year, for the purpose of making personal observation of its state and circumstances.

The following are extracts from his communications.

"Upon the whole, I have not been disappointed. I was prepared to find improvements, both in the economical and moral state of the Proselyte Institution, and they have more than realized my anticipations. Mr. Bormann is an invaluable acquisition. He lives among the proselytes as a father among his children, and is beloved and revered by them. The spirit of true Christian wisdom and charity, in which he uniformly conducts himself towards them,—the excellent order introduced by him into every branch of the Institution, and the watchful eye with which he notices every deviation from the established rule, almost entirely preclude occasions for complaint and discontent.

"The proselytes at present live in a separate house; but under the same

roof are some workshops and a school-room for boys. The consequence is, that four or five of the proselytes must live and sleep in one room. It would be highly desirable to remove both the workshops and the school-room from the house, that a separate room may be obtained for each proselyte. It is indeed a wonder that the Jews, under many inconveniences, have been brought into such good order and cleanliness as I have found here, and have lived so peaceably together. But it would materially add, not only to their comforts, but also to their moral improvement, if the alteration I have mentioned could be effected. The Court has it in contemplation: but it would be attended with expences which far exceed his funds.

"The workshops are in full activity, and I was delighted, not only to see the proselytes cheerfully employed, but also to hear from their lips expressions of gratitude for the happy change they have experienced from a wandering life to regular and useful industry. But the workshops have still a very humble appearance, and all is regulated by the laws of strict necessity. An addition of pecuniary means would be an access of neatness and many improvements. I might make many additions to the desiderata already mentioned, but I shall stop; and only beg leave to draw your attention for a moment to the following fact. That an institution here exists, in which twenty-four adult Israelites are brought up by the aid of Christian charity in habits of regularity, cleanliness, and industry, submitting to rules and privations, from which, a few years back, they would have shrunk with horror; and under rebukes, suffer themselves to be instructed, reprimanded and corrected like children, listening to the sound of the Gospel, and *every day bowing their knees before a crucified Redeemer.*"

Your Committee were unwilling to withhold from you the above account of the Institution, although, with respect to their own operations, they still continue to see the wisdom of adhering with as much simplicity as possible, to the plan laid down some years ago—namely, to put the pure word of God into the hands of the Jews, to instruct their children, and to preach the Gospel to them without

any reference whatever to their temporal condition. So far from discouraging, they highly approve of and applaud the benevolent exertions of individuals, who feel disposed to minister to the temporal wants of the Jewish people, or to comfort and support those who by their sincere and consistent profession of Christianity, have really abandoned their worldly prospects, and forsaken all for the sake of Christ.

To return to the Institution at Dusselthal—your Committee would earnestly pray, that an abundant measure of faith and wisdom may be poured upon the managers of an undertaking which is manifestly beset with so many practical difficulties.

The following testimony to the character of the Minister appointed to the spiritual charge of the Institution, and as stated above, principally supported out of the funds of your own Society, will no doubt be gratifying.

“The Rev. Mr. Schmidt is the clergyman lately arrived to labour in this field, and eminently fitted for the work. He is a young man of true and tried piety, of a cheerful mind, an amiable temper, and a very good classical scholar. His whole time is devoted to the work of the ministry, and the proselytes have their full share in it. Besides the regular services, and morning and evening prayers, he catechises the proselytes four evenings in the week; and from what I have seen and heard myself of his instructions to them, I can add my testimony to Count von der Recke's, with regard to the soundness and clearness of his doctrine, and the good progress the proselytes have made through him in the knowledge of Christian truth.”

On Whitsunday in last year, a most interesting occurrence took place. Eight converts were received into the Christian Church by baptism, in a very solemn manner. Full particulars have been communicated by Mr. Treschow, for which your Committee must refer you to the pages of the Expositor.

They are mentioned in the following communication from Mr. Treschow, dated Neuwied, Sept. 28, 1826.

“I rejoice to say that the Institution still goes well: thirty proselytes live in the house by themselves, of whom sixteen are baptized, and the others are receiving Christian instruction. Every Jew who promises to work and to submit to the laws of the Institution is received. Some leave it after a short trial; but others, held by the power of divine grace, remain and taste the good word of God, and becoming convinced of their lost state, obey the call of the Gospel, and believe in him who justifies the ungodly.

“Several of the eight proselytes, who were baptized on Whitsunday, came originally to Dusselthal with no other intention than that of working for a short time as journeymen, and were far from intending to become Christians. A few of these still remain in the Institution, others of them have left it to exercise their trade in other places, and all of them have continued to do honour to their profession by their Christian conduct.”

Mr. Treschow relates the following remarkable instance of the power of the Word of God, in bringing conviction to the heart of a sinner, which he states to have occurred only a few days before his arrival at Dusselthal.

“A young Jew had been admitted into the institution, where he frequently annoyed the assembled congregation by his irreverent behaviour; but on the last Sunday, when the Rev. Mr. Schmidt, in his sermon, was led to speak of persons whose glory is in their shame, who boast even of the crimes they have committed, in cheating or defrauding their neighbours, this individual was visibly affected, turned pale, and fell into fits. He was carried to his bed-room. After the service was over, he was visited by the Minister, on seeing whom he exclaimed, ‘I am lost—lost without remedy!’ In the course of the conversation which ensued, he confessed his having cheated a widow of 1000 dollars; said that his whole life had been a series of crimes, adding, that even here he had continued in his wicked course, by assuming a false name, after having robbed a sailor of his passport. The Minister did not palliate the guilt of the penitent, but as he appeared to be of a contrite heart, set forth the atoning power of the blood

and the death of the Redeemer, and encouraged him to seek pardon through the Lamb of God, which taketh away the sin of the world. This at length melted the guilty conscience of the sinner, and he felt it his duty to go to the place where the widow resides, to make an open confession of his crime, and to suffer for it what the law requires. He was setting out for this purpose, when I left Düsseldorf. He has a letter from the Superintendent of the institution to the widow, and also to the authorities of the place, explaining the reason of his coming, and without presuming to interfere with public justice, the Superintendent has, in consequence of his conscientious motives in thus giving himself up to the rigour of the law, recommended him to a favourable consideration. If the widow does not prosecute him, he is determined to pay his debt by working for her. May the Lord guide and strengthen him to persevere!"

Your Committee would close this notice of the Düsseldorf Institution with a letter received by your Secretaries from Count von der Recke, its founder and patron, dated from the Abbey of Düsseldorf, Jan. 4, 1827.

"Your kind letter of 17th of Nov. last, containing the information that an unknown friend has presented my institution with 50*l.*, arrived just at a time when an urgent payment was pressed upon me; and thus I have experienced once more how the Lord truly and mercifully provides for those who serve him, putting their dependence entirely upon him.

"I rejoice in having to give you nothing but favourable accounts respecting my proselyte institution. The advantages of the method I have adopted towards them, are more and more apparent every day. Those who are not quite in earnest about embracing Christianity, find it impossible now to remain long, as they gain nothing here towards the improvement of their worldly condition. Our number amounts generally to about fifty, notwithstanding several left us in the course of last summer, to seek employment in the trades they had learnt here. There are many applying for admittance, to whom we would willingly extend our helping hand, if our space were sufficient. Pray help us in our work and labour, while it is

yet day, that we may continue to shew to the ancient covenanted people, from whom salvation has come to us, the way which alone leads to life, that they may enter upon the path which shall conduct them to the true Canaan."

Your Committee are here led to notice

Detmold,

where there is a Society in connexion with that of Berlin, kept in operation chiefly through the exertions of the venerable Baron von Blomberg. A late Report of the Operations of this Society has been sent over. Mr. Petri, formerly the Missionary of this Society, has been received under the patronage and controul of your own Society, at whose sole charge he is now sent out, as stated in your last Report. He has been for some time at Hamburgh; but, upon the pressing solicitations of Baron Blomberg, through your Agent the Rev. P. Treschow, your Committee have resolved that he should be again stationed at Detmold where he may be the means, on the one hand, of carrying on the work already commenced amongst the Jews in that neighbourhood, and, on the other, of awakening afresh the zeal and the energies of professing Christians on behalf of their Jewish brethren.

Mr. Petri has probably before this commenced his tour through the Westphalian provinces, which are the proper sphere of the Detmold Society's operations.

Frankfort.

Mr. Marc still continues to labour amongst the Jews of this place. He now resides at Offenbach, which is only a short distance from Frankfort. He was visited, during the last summer, by the Rev. P. Treschow, who thus writes:—

"I left Darmstadt, and proceeded to Frankfort, where soon after my arrival, I met Mr. Marc, who invited me to spend the following day with him at Offenbach, where he is now settled. It is only an hour's ride from Frankfort, but belongs to the dominion of the Grand Duke of Hesse Darmstadt. The brother of the Sovereign Prince, Christian, who is President of the

Darmstadt Bible Society, has kindly interested himself in favour of Mr. Marc, at Offenbach, to secure to him the undisturbed exercise of his Missionary office among the Jews, under the declared protection of Government. As that town is very healthy, and living, in some articles, is cheaper than at Frankfort, and his intercourse with the Jews suffers no interruption from his removal to so small a distance; it is to be hoped, this change will be attended with beneficial consequences in every respect. I now had, for the first time, an opportunity of witnessing the domestic life of Mr. Marc; and, I must confess, that all I saw and observed, has added to the favourable opinion of him which I had previously formed; we conversed much together."

In a communication from Mr. Treschow, at the close of the year, your Committee are informed, that Mr. Marc was very diligently employed amongst the Jews at Offenbach and the neighbourhood.

At Frankfort there is an Auxiliary Society for promoting Christianity among the Jews. Its funds are very low, and its efforts, accordingly, much circumscribed. On this subject Mr. Treschow writes—

"The state of the Auxiliary Society in that city is much the same as I found it in June last year. Jews who apply for Christian instruction, receive it, but none have been baptized for a long time. Such as appear to be in earnest are sent to Düsseldorf with a moderate sum of money, just sufficient to reach that place; and this is the chief use the Society can make of its scanty income."

Dresden.

There is here a Society established for promoting Biblical knowledge amongst the Jews. They have a school for Jewish children, under the care of Mr. J. P. Goldberg, whose salary is paid by your Society. The resources of the Dresden Institution are limited, and probably its friends few, but the account of its proceedings is far from discouraging. The following is an extract from the Rev. P. Treschow's letter of Jan. 26, 1827:

"I take this opportunity to submit to the Committee a request of the

Dresden Society for promoting Biblical Knowledge among the Jews: they hope to be favoured with your assistance towards defraying the expences of Mr. Goldberg's journey to Leipzig in the year 1826, and the salary of his substitute in the school during his absence. Extracts from his journal will be transmitted, by which you will see how usefully he has laboured. They request your aid, also, for providing school, prayer, and other devotional books for children and adult Jews, both baptized and not baptized, who attend the meetings which are weekly held for the members of the Society. I must confess that I feel partial to the Dresden Society. The work appears to me to be there carried on in a true Christian spirit, that is, in a spirit of prayer and of humility, without outward show and bustle, but not without fervency of spirit. I hope the Committee will be induced to assist them."

In consequence of the request conveyed in the above letter, your Committee have contributed towards Mr. Goldberg's expences in visiting Leipsic during the great fair which was held there in the month of October last, and which is frequented by great numbers of Jews from all parts of the Continent for purposes of trade. Mr. Goldberg's Journal has been received. It adds an additional testimony to the large mass of evidence already laid before you on former occasions, as well as on the present; proving that the Jews in general have in reality no access to their own Scriptures, so encompassed are they with an impenetrable barrier of traditional falsehood and perversion. And hence your Committee are more and more deeply convinced of the great importance of attempting, by every judicious and practicable means, a general circulation of the Old Testament Scriptures among them, in their original simplicity, unaccompanied by human comment.

Mr. Goldberg met with a proselyte who the year before had been instructed and baptized by him at Dresden, and who now resides at Leipsic for the purpose of learning a trade. He was rejoiced to find just reason to

hope well of his state, both from his own personal intercourse, and from the representations of Christian friends.

Your missionary, Mr. Rich. Smith, whose station is at

Breslaw

in Silesia, spent the greater part of the past year in making a tour, in company with Mr. Reichardt, through several parts of Germany and the neighbouring countries. They extended their journey as far as Constantinople.

As their journey was chiefly for the purpose of enquiry into the state of the Jewish population in the several countries through which they passed, they did not remain a sufficient time in any one place, to allow them to adopt any permanent system of operations. As they journeyed from city to city, and from village to village, they made it their first object to seek out the descendants of Israel, and to reason with them out of their own Scriptures. On arriving at Adrianople, they found that Mr. Wolff had already been there, and that the Jews of the place had raised a violent commotion by means of false representations to the Pasha. Indeed, had not his removal been providentially ordered, there seems little doubt that he would have been cut in pieces by the Janisaries.

Your Missionaries were much rejoiced to find, on their arrival in Constantinople, that the accounts which had already reached them respecting the open avowal of Christianity by many of the Jews in that capital, although in many respects circumstantially incorrect, yet were actually founded in fact.

After a short stay in Constantinople, they returned homewards, still pursuing their important enquiries. Mr. Smith arrived in this country a short time since, and has subsequently been endeavouring, by an additional course of study, to render himself more thoroughly qualified for further missionary service amongst the Jewish people.

It has been already stated, that Mr. Reichardt has been fixed by your Committee in Holland, at least for a time.

Prussia.

In directing your attention to the efforts which are making in Prussia on behalf of the Jewish people, your Committee notice that the very attempt to evangelize the Jews, already begins, in this as well as in other parts of the world, to prove a blessing to the Christian Church.

The Berlin Society, with its three Auxiliaries at Königsberg, Posen, and Detmold, still continues to enjoy the protection and support of the King and Royal Family of Prussia, who are very liberal contributors to its funds. Your Committee have, on former occasions, laid before you many interesting facts communicated to them respecting the labours of the missionary, Mr. Hændes. For some time he has carried on the work alone, but recent intelligence mentions the appointment of a fellow-labourer in this cause, Mr. Herman Ball. The missionary journals which have been forwarded to this country are of a very interesting character, and taking the very lowest estimate of success, they amply prove that the Word of Life has been spoken, the doctrine of the cross has been preached in the ears of great numbers of Jews; and Christ the Lord has been, as it were, exhibited before their eyes in all the glory and excellency of his character—in all His suitableness to the misery of their moral and spiritual condition—in all His power and willingness to save the sinner.

The Rev. Professor Tholuck continues to render very important services to the cause in which your Society is engaged. He has lately been appointed by the King of Prussia to an important and responsible situation at the University of Halle. This circumstance has of necessity occasioned his removal from Berlin, but it will not in the least interfere with the important duties in which he is engaged on behalf of Israel, as he will be equally able as before to execute those duties, and be the organ of communication with your Committee.

The periodical work, entitled "The Friend of Israel," which was under-

taken some time ago under the Professor's superintendence and direction, has been discontinued as a separate publication. It now forms part of the periodical work entitled, "Recent Intelligence from Foreign Missions," which Mr. Elsner has published for about seven years, and the circulation of which is far more extensive than that of "The Friend of Israel;" so that a manifest advantage arises to the general cause from the arrangement, of thus connecting the "Friend of Israel" with the Missionary Intelligence.

Your Committee stated, in the Report of last year, that a large number of Jews had, outwardly at least, embraced the Christian faith in the city of Berlin. Professor Tholuck continues to speak very favourably of many of these. He thus writes:—

"As to those of the proselytes in Berlin whom I formerly knew, I am happy to say that not one has become a backslider; although some have become somewhat lukewarm, and others on account of their unsettled state as members of society, have been exposed to much temptation. A man whom I must notice above all, is L., whom I mentioned in some letters of early date, as likely to become a powerful instrument of God in the Church, and who is a man of like zeal with Luther.

"Besides Mr. L., I cannot omit mentioning two young men, of whom I also wrote formerly. They were at that time beginners in the Christian faith, but they have since been marvellously strengthened, although labouring under great difficulties. They have often literally been destitute of bread to eat, and have at other times shared their own scanty meals with their poor countrymen, or fellow-proselytes. Nevertheless they have proved steadfast, and have appeared calm and serene in every trial. When I saw them, they did not deny their frequent doubts and combats within, but on the other hand confessed that they had often experienced very wonderfully the providential mercies of the Lord."

In the same letter the Professor states, that in Berlin there is not so much want of Israelites desirous of instruction, as of Christian ministers and friends, who have time, incli-

nation, and ability to instruct them, and to watch over their spiritual welfare: To supply this want has been the subject of very serious consideration to your Committee. They have been hitherto unsuccessful in their endeavours to provide a suitable pastor for these Jewish proselytes, who are literally as sheep having no shepherd, scattered in different parts of a large city, destitute of those religious advantages and kind Christian counsels, which their circumstances especially require.

Professor Tholuck has been unceasing in his attempts to obtain a suitable missionary for this important station. Representations on this subject have also been made to your Committee from other quarters, which strongly corroborate the previous statements of the Professor. The following communication, lately received from him, gives reason to hope that some measures will be speedily adopted for this purpose:—

"I have mentioned in a former letter that our Berlin Committee resolved, in a meeting which I attended, to deliver a petition to our gracious King, for obtaining from his kindness the foundation of a living for a regular minister, to whose care all the proselytes might be recommended, who either live in Berlin, or wish to receive instruction there. The President of our Society, his Excellency the Major-Gen. Witzleben, First Adjutant to his Majesty, has received the petition most graciously. He takes a lively interest in the matter, and hopes there will be no difficulty in putting the plan into execution. He thinks that the minister may make use of the English Liturgy."

Posen.

The Rev. J. G. G. Wermelskirch still continues to occupy his former station at Posen. He visited this country early in last summer, to fulfil a matrimonial engagement, and returned to Posen at the latter end of July, in company with his wife. He immediately resumed his missionary labours, by preaching to a large congregation at a public service which he had happily been enabled to establish at Posen, a short time before he set

out for England, and which, your Committee rejoice to say, has since been fully and permanently established for the public instruction of the Jews, and others who are willing to attend, under the sanction of his Prussian Majesty.

The Journals of Mr. Wermelskirch sufficiently testify, that he is stationed in an important sphere of usefulness, being continually visited by Jews, and having opportunities of speaking to them of the things pertaining to the kingdom of God, both in public and in private. The following account of one who had come from a town in Russian Poland for instruction will, no doubt, be interesting:—

“He had much to contend with, but still continued stedfast, and came every day to read and converse with me, and, what is still better, shewed that he benefitted by it. Being in my own mind convinced that the work of grace was going on in him, and having finished a course of instruction with him, I requested Mr. —, of the Edinburgh Jews’ Society, to question him upon the principal subjects of the Gospel, and afterwards give me his opinion of his state: and knowing that the truth had made an impression on him three years ago, and that it had not been opposed in his heart, I spoke with Mr. Bornemann about his baptism. He expressed his willingness to baptise him, which I did not wish to do myself, not being sure that, according to the ecclesiastical law of Prussia, it would be proper for me to perform the rite: but Mr. B. afterwards found himself so occupied, that it was impossible for him to fulfil his promise. I therefore requested Mr. Hayer, who has already baptized several, to perform the sacred rite, which he did on the 16th of December, before an exceedingly crowded congregation. As usual, I opened the service with an appropriate prayer, and read Ezek. xxxiv. 11—31, and Acts viii. 26—40. I then set forth the glorious person of the Redeemer, whom this Israelite professed himself willing to embrace, though others saw no glory in him; and the proselyte received, after his two sponsors, the names of Charles William.

“The ceremony made a considerable impression upon the congregation,

among whom there was a great number of Jews, and caused some sensation among the Jews at large. The Rabbi sent immediately to the proselyte’s parents and to his wife, and held conversations late at night about the time of Messiah’s coming. This he thinks must be very nigh, and that it must be before the Jews write 5600 (they write now 5587): consequently within thirteen years.”

In a letter received only a week or two since, Mr. Wermelskirch states, that he is still visited by Jews, some of whom seem to be brought under powerful convictions, whilst others soon turn away again, unmoved by the precious invitations of the Gospel. He appears to derive great encouragement from his public ministry on Saturdays. The attendance of both Jews and Christians on the service, has been “even (as he states) in the coldest and most unpleasant weather, constant and large.”

It is stated in the Report of the Berlin Society, that a school has been established for some time in Posen, in which thirty-nine Jewish children have received instruction. Your Committee are not in possession of any facts relating to the precise objects or the present state of this Institution. They have however learned, that Mr. W. has received the Royal permission to open a school for Jewish children. He requests assistance in this work, and in consequence, Mr. J. C. Hartmann, late of your Missionary Seminary, has been sent to Posen as a catechist or schoolmaster.

Your Committee would now call your attention to

Königsberg.

Although it has not hitherto been made a regular station for any of your Missionaries, on several occasions the Jews in that place have heard the Gospel from some of them, who have been passing through to their respective scenes of labour.

The attention of your Committee was directed to Königsberg early in last year, in consequence of a letter from Mr. Treschow, dated March 7, 1826. The following is an extract:—

“While I was writing this letter, I

received one from Dr. Weiss, at Königsberg, with the annual report of their Society. From the letter, I beg to submit the following passage to the consideration of the Committee:

“ ‘ A minister in a neighbouring place (Kallnigken) has addressed to me several letters, of which I send you extracts. You will learn from them how eager the Jews are in that place to have the *whole* Bible, both the Old and the New Testaments, in Hebrew. I know the high price of that book; but I also know the generous spirit of your Society, and I may therefore hope, you will not think me indiscreet, if I express a wish to have a few copies of that valuable Volume put at my disposal, especially for the benefit of the Jews at Kallnigken, who, though generally poor, yet offer to pay for them as much as they can afford. I do not therefore apply for a gratuitous donation, but merely for copies at a moderate price, and would solicit an *early* compliance with my wish. Eight or ten copies would, I should think, meet the object.”

The communications of the Rev. J. C. Bergfeldt, have induced your Committee to consider the expediency of making Königsberg a Missionary station. Mr. Bergfeldt's views on this subject are also supported by Mr. M'Caul, who writes—

“ *Warsaw, March 22, 1827.*—There now appears an opening for a station at Königsberg, where the Lutheran Bishop Borowski, and other pious clergy, have requested Mr. Bergfeldt to begin a service for the Jews, and have promised every assistance possible.”

Your Committee have deferred their final determination on this question, until they have had an opportunity of hearing further particulars from Mr. M'Caul, who is shortly expected to arrive in England.

It was stated in your last Report, that Mr. Bergfeldt was originally stationed at Posen, not having at that time received ordination. Since the appointment of the Rev. J. G. G. Wermelskirch to that station, and after his return to it last summer, Mr. Bergfeldt took a journey into Poland, where he was led to expect ordination. He was accordingly or-

dained at Warsaw, according to the rites of the Lutheran Church, on Sunday, Nov. 26, 1826, after a long examination by the members of the Consistory. This solemn event opened to him a new field of labour in the vineyard of the Lord. Having continued for some little time to assist his brethren in Poland, he set out on a Missionary tour on the 9th of January, 1827. Your Committee have since received his journals, giving a detail of his proceedings at Czirmno, Gostynin, Kowall, Thorn, Dantzic, and Königsberg, with several intermediate places. Several encouraging circumstances, seem to invite the labours of a Missionary. Your Committee lay before you the following extract, which likewise corroborates the testimony of other missionaries respecting the blind regard which the Jews in general pay to their Rabbinical commentaries.

“ *Kowall, Jan. 18, 1827.*—We sold six Hebrew Bibles, and one copy of the Prophets; one copy we gave gratis to a poor orphan boy, who brought a testimony of his diligence and capacity from the Rabbi. Had we been willing to have given New Testaments gratis, we might have distributed some, but for money they did not wish to have them.

“ *Jan. 19.*—We were visited by a number of Jews, both small and great, to whom we were allowed to preach the Gospel of Jesus Christ, and sold two Hebrew Bibles and one Tract. Indeed, we found the Jews here very well acquainted with Hebrew, and nowhere have I found such an eagerness for the Word of God as in this place. This will appear more remarkable if it is considered that we give them the pure Word of God, without the Commentaries of the Rabbins, whereas the Jews in general say to us, ‘ *What shall we do with the Bible? If we have not Rashi with it we cannot understand it.*’ But not one of them here made this objection. On the contrary, very poor persons went to borrow some schelings, and then begged us to give them a Bible for them. We might have sold more if we had had them.”

At Königsberg, it has already been mentioned that there is an Auxiliary to the Berlin Society for promoting Christianity among the Jews. There

are from 1,200 to 1,500 Jews, besides a number of Jewish proselytes, who require instruction.

Poland.

Your Committee have always regarded Poland as a most important Missionary Station, on account of the number of Jews who are settled in that country. For this reason they feel peculiarly thankful for the protection which is afforded to your Missionaries, in the exercise of their ministry amongst the Jewish people, by the Emperor of Russia. It is well known that the late Emperor took a lively interest in the moral and civil improvement of the Jews, and gave a direct sanction to the labours of your Missionaries. Your Committee have now to report, with gratitude, that the present Emperor has been graciously pleased to adopt the measures of his lamented predecessor; thus affording continued encouragement for the prosecution of the great work which has for so many years been going on in that country. The renewal was communicated to Mr. M'Caul, one of your Missionaries, in answer to a petition which he forwarded from Warsaw immediately on the accession of the present Emperor; and the answer was given through the Minister of the Interior, who acknowledges "that he has received instructions to continue the protection heretofore granted, and has already made known the said instructions to all the masters of police, that they may lay no hindrance in the way of the Missionaries." "Thus," says Mr. M'Caul, "we have fresh cause of thankfulness to God."

About the period of your last Anniversary, Mr. M'Caul paid a visit to Posen, where he remained during the absence of Mr. Wermelskirch, in this country. On leaving Posen, he returned to his usual station at Warsaw.

Reference has already been made to the Judæo-Polish translation of the Scriptures, in which work Mr. M'Caul is engaged. It has been also stated above, that the Book of Genesis had been printed and sent for distribution in Poland. To the importance and general accuracy of this translation, the concurrent testimonies, from

your Missionaries in Poland, are most satisfactory.

Mr. Wendt writes from Petrikaw—

"The new translation gives occasion to animated disputes *pro* and *contra*. A Jew expressed his opinion yesterday, that a general distribution of the Hebrew Bible would much diminish the study of the Jewish Commentaries, but that the study will be quite put an end to by the new translation, because the Jews find the Jewish in this translation much easier than the obscure language of the Commentators, and they will therefore be much more inclined to have recourse to the translation than to a commentator."

A very general desire to read this Judæo-Polish version of the Book of Genesis appears to have prevailed amongst Jews of all classes. For further details your Committee must refer you to the Missionary Journals of the last few months.

With regard to the accuracy and propriety of the work, Mr. M'Caul writes—

"Warsaw, March 15, 1827.—As respects the language and translation, though above 700 copies have been distributed, I have had only one case of an objection being made, and that one was a verse not translated according to Rashi. It was made by a boy, but was answered by a Jew present. On the contrary, there have been numerous applications from men, women, and children, for the other Books of the Old Testament."

In a letter of somewhat earlier date, Mr. M'Caul states a most encouraging fact with respect to the prospects now opened amongst the female part of the Jewish population.

"The Jewish translation has opened a field of usefulness amongst Jewish women, such as we have never had. There have been as many Jewish females in the last four weeks as we have had in all the five preceding years; and many men have come to ask for a copy of Genesis for their wives."

Your Committee have long felt the importance of a general circulation of the Old Testament Scriptures, in the original Hebrew, and in consequence have forwarded large supplies to the various Missionary Stations, espe-

cially to Poland, where the Jewish population is so numerous. Believing, as they do, that the Old Testament testifies of Christ, and that it will lead every humble enquirer to Him as a Saviour, they are anxious to put into the hands of this people, the pure and unadulterated Word of God. Your Committee would furnish them with their own Law, and their own Prophets, of which they are almost entirely ignorant. The copies in use amongst them are so few and so expensive, as not to be within the reach of the great mass of the Jewish nation; and, moreover, the sense of Scripture is so obscured and perverted by the manifold commentaries with which the text is encompassed, that it serves as a means of perpetuating error, and of strengthening the national prejudice against the Gospel of Jesus Christ.

On this subject, your Committee have lately had a very interesting and important correspondence with your Missionaries at Warsaw. It has been the general practice to sell the copies of the Bible at a reduced price, usually not more than twenty-five per cent. below the cost price, except in particular cases, which seemed to call for gratuitous distribution. This measure was adopted chiefly for the purpose of preventing any injury to the Society's funds, or indeed to the general promotion of its high objects, from individuals disposed to buy up the copies of the Sacred Volume at a very low rate for the sake of gain. Latterly, however, your Missionaries have been led by the result of their own experience to adopt measures for the more general diffusion of the Word of God, partly by sale at very low prices, and partly by gratuitous distribution. The representations of the Rev. Messrs. M'Caul and Becker on this subject are important, both as affording a strong argument in support of the plan they recommend, and likewise as exhibiting a faithful description of the present state of the Polish Jews. They thus write:—

“*Warsaw, March 22.*—The grand object of the Society in distributing their editions of the Old Testament Scriptures, is to draw away the Jews

from the traditions of the elders, to which they have been in bondage for more than 1800 years, and to bring them back to the pure Word of God, without note or comment, and thereby to the knowledge of God, which is in Christ Jesus. But we have here three great obstacles to surmount. 1st. Excessive poverty. 2d. Inveterate prejudice. 3d. A systematic contempt of the Bible.

“1st. The mass of the *Polish Jews is in extreme poverty*, and cannot purchase the Word of God at the price fixed by the Committee. We have made the experiment four years. In 1823, the first Hebrew Bibles arrived. We attempted to sell them at twenty-five per cent. under the cost price. The consequence was, that none but the rich could purchase, and even the rich sparingly, so that no *general* impression could be made on the Jewish nation, because there was no general diffusion of the Word of God. Those upon whom we especially desired to make an impression, the Jewish schoolmasters, were thus almost entirely excluded.

“2d. The Jews have an *old prepossession for the Jewish Commentaries, and an inveterate prejudice* against all editions of the Bible which are destitute of them; so that many who can buy, will not, because our Bible is without note or commentary.

“3d. The Jews have a *systematic contempt for the Word of God*. They not only retain, but act on the Talmudic principle, that ‘the Bible is only water, whereas the Mishna is wine, and the Gemara spiced wine.’ How then can we expect men, sunk in the deepest poverty, and with an inveterate prejudice against the pure Bible, to give a high price for a book for which they do not care, especially when they can have the use of the Talmud and the Commentaries *for nothing* in every school.”

Such were the considerations which, early in the present year, induced your Missionaries to commence an active circulation of the Hebrew Scriptures amongst those Jews who shewed a willingness to receive and to read them. The consequence was, that they were immediately besieged by great numbers of Jews, who gladly received, or purchased at very low prices, copies of the Bible. They have reason to know that the sacred

volume, thus distributed, was very generally read, and became the subject of most interesting conversations. In place of the contentious disputations too common in a Missionary's intercourse with the Jews, a spirit of friendly discussion was promoted.

Mr. M'Caul writes, Feb. 5, that within a very short period they had been visited by 1,500 persons at the very least. He adds—

“Last Saturday, there were comparatively but few Jews, and yet, before five in the afternoon, we had counted seventy-eight Jews, without reckoning women, and children under the age of fifteen. After five o'clock, the crowd was so great that we could not count them.”

Your Committee will refer you to the communications of your Missionary for a statement of the actual and probable results of their measures. With this view they subjoin the following extract:—

“Now look at the distribution of the Word of God, without money and without price. We are sure, in the first place, of a *general distribution of the pure Word of God*. The Jews now desire to have the whole Bible, and read it diligently, partly because they see that we have an evident superiority over them, by reason of our knowledge of the Bible, and that we can speak with authority, as all our arguments rest on the sure foundation of the law and the testimony. They wish, therefore, to find arguments equally strong against us, and they feel that they are to be supplied from the Bible alone. But this thirst for the word of God comes partly, we hope, from the Spirit of God. ‘The Lord is returning to his people, and therefore sends a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.’ A gratuitous circulation satisfies this hunger and thirst, and puts the Bible into the hands of all. But, secondly, this gratuitous circulation of the Old Testament wins the confidence and even the affections of the Jews, and stops [the mouths of all disputants. Your Missionary stands on high grounds when he can say to the Jews, ‘Dear Brethren, your forefathers came to our ancestors, when they lay in darkness and the shadow of death, and brought them the knowledge of God without money and without price.

They were not deterred by the hypocrisy of some, nor the persecutions of others. They laid down their lives to bring us to the knowledge of God. We are now come to pay off this debt of gratitude. We bring you the Bible without money and without price. We love you, and as a proof of our love, we bring you the best present in the world, the Word of God.”

Satisfied that your Missionaries have the spiritual welfare of Israel deeply at heart, and confiding in their discretion, your Committee have been so far influenced by these powerful representations, as to leave them for the present to pursue that course, which their own convictions and experience point out, as at once the most scriptural and the most likely to attain the end proposed. They believe that the Almighty delights to honour his own written Word; and, moreover, he has given the promise, that it shall not return unto him void.

A further supply of Bibles has been forwarded to your Missionaries in Poland, and your Committee are happy to state, that when the new edition of the Hebrew Bible is completed, after the payment of the first expenses, they will be able to furnish any number of copies at a very low price indeed, without loss to your funds, if it should appear desirable to dispose of them in this way, rather than by a distribution altogether gratuitous.

In compliance with the wishes of himself and his brother Missionaries, Mr. M'Caul has been requested to visit this country as soon as possible, in order that your Committee may have an opportunity of conferring with him on this, and other subjects, intimately connected with the future prospects of the Polish Mission.

Mr. Becker has been principally associated with Mr. M'Caul, in his labours at Warsaw.

Messrs. Wendt and Hoff continue to occupy their former station at Petrikaw, occasionally taking a Missionary tour through the principal towns in the neighbourhood, where Jews reside in such numbers as to excite the undissembled regret of your Committee, that they are not able to send forth a larger company of zealous

and faithful Missionaries into this extensive field of labour.

The two Berditchef proselytes, Meyersohn and Goldenburg, have likewise been received as assistant Missionaries on probation.

During the course of the last summer, Mr. Hoff took a journey of nearly four hundred miles, in company with Mr. Meyersohn, and Groswald, a young Jew who will be mentioned hereafter. He speaks of Lublin, in particular, as a desirable place for a Missionary station, there being a population of about 10,000 Jews. Mr. H. adds, that a persecution has been raised up there by the Jews, against those of their brethren who incline to search after the truth; and that he found their behaviour, generally, very different from what it had been on a former visit. Those young men (he says) who before visited them freely, came on the present occasion in fear; but he is inclined to think, notwithstanding, that, by a longer stay, a Missionary might do much good. He says five Jews there have lately been baptized in the Roman Catholic Church, and he considers their conviction of the truth of Christianity to have been brought about chiefly by means of the books circulated by your Missionaries.

The following remarks, made by Mr. Hoff, during the course of his tour, will corroborate the views of his brother Missionaries at Warsaw, as already related.

“I was much grieved at observing how wilfully the Jewish doctors pervert the clear meaning of the Word of God, by their sophistical comments. It is generally the case, that when the Jews are not silenced by reference to prophecy, they go home and refer to the commentaries of Rashi and others, which are bound up with the Jewish edition of the Hebrew Bible; and thus the impression of the truth is weakened. It seems very necessary, therefore, to consider the best means of affording them correct views of the meaning of the Old Testament. This poor people seem to require, 1st, a literal and plain translation of the Old Testament, for the Jewish translations are chiefly commentaries or paraphrases; 2dly, they require to be instructed in grammatical knowledge,

for if they had this, many absurdities would be acknowledged as such; 3dly, they require dissertations on the Old Testament, in which might be given the right connection of the Old Testament, and the practical tendency of the whole, according to the views of St. Paul, in the Epistle to the Hebrews.

Thus your Committee have satisfactory evidence that your Missionaries in Poland are prosecuting their work in faith and patience. Their extended circulation of the Scriptures has, indeed, in some measure, opened new prospects to them; otherwise the journals of their transactions lay claim to little that could interest ordinary minds. Like the usual history of purely ministerial labours, they are the record of “line upon line, and precept upon precept.” Yet to the Christian, who delights to mark the gradual extension of the Redeemer’s kingdom, the means, however humble or insignificant, by which this is accomplished, can never be otherwise than interesting. In this view, every step of the Missionary’s way acquires an interest and importance.

Your Missionaries in Poland have not, however, been left without some more positive encouragement than any which has been hitherto noticed. The following is an account of the admission of a young Jew into the Christian Church by baptism, as given in a letter from Mr. M^cCaul.

“*Warsaw, Jan. 4, 1827.*—The young Jew from Berditchef, has profited by the means of grace, which he has here enjoyed, and has afforded us all much real pleasure. Being fully satisfied with his advance in Christian knowledge, and having good reason to hope from his walk and conversation, that he had some experience of its power in his heart, we determined to baptize him on St. Stephen’s day. The baptism accordingly took place at our afternoon service, in the Reformed Church, and before a very large congregation. We could not distinguish Jews in the crowd, but heard afterwards that there were certainly some, besides several baptised Jews. Owing to the non-arrival of one of the sponsors, the baptism could not take place until after the conclusion of the even-

ing prayers. The sponsors were, their Excellencies General Fanshaw, sen. Mrs. General Knoring, and the Rev. Mr. Diehl. There were present also, General Knoring, General Fanshaw, jun. Mr. J. Fanshaw, and several Russian officers. After the baptism Mr. Becker preached from the words of St. John, 'In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.' We hope that the whole was accompanied by the blessing of the Lord, not only upon the convert and ourselves, but upon the numerous congregation present."

A subsequent letter, dated Warsaw, March 1, 1827, gives a very interesting account of the baptism of Christian Groswald, in the Reformed Church, on Sunday, Feb. 23, by Mr. Wendt. He had been on probation for some time, and had accompanied some of the Missionaries on a tour through part of Poland, as noticed above. Mr. Wendt's narrative comprises a brief sketch of his previous life, as well as the circumstances which led to his baptism, for which your Committee must refer you to the Appendix. He was examined at great length upon the principal doctrines of Christianity. He answered the questions which were put to him to the satisfaction of all present, and quoted passages of Scripture in German and Hebrew for the sake of the Jews.

Mr. M'Caul writes in reference to this event—

"I must add, that the church was really crowded. There were from twenty to thirty Polish Jews, besides German Jews. When the baptism was going to take place, the Jews crowded up almost to the font, and according as Groswald quoted the various verses in Hebrew, whispered their remarks one to the other. Groswald's step-brother was present in the front seat, and he said, 'Groswald is a new creature,' so apparent is the change even to him.

"Yesterday," Mr. M'Caul adds, "we had a private communion in the church for the proselytes. Some were prevented by business, and one by sickness, from coming, so that we had only five proselytes. We hope that this is a small beginning of great things."

Your Committee must here close their short sketch of the Missionary proceedings in Poland, and proceed to lay before you some further details respecting other countries.

Switzerland and France.

It was stated in your last Report, that your Missionary, the Rev. J. J. Banga, was stationed at Basle. Your Committee, however, consented to his permanent removal to Strasburg, early in the present year, in consequence of his own representations, from which the following is an extract.

"Considering how little good I am able to do at Basle, and how much more favourable; I have been received at Strasburg, I feel a strong desire to remove entirely to the latter place. During my stay here, I found that with some acquaintance of the laws and circumstances, it is not so difficult to avoid the obstructions I so much dreaded. On the other hand I am not profited by the many advantages which Basle affords, since I find nearly every access to the Jews in the place blocked up. And even if there were any favourable dispositions among them, there could be found plenty of Christians here, ready to afford them every necessary instruction and assistance without any concurrence of mine. But in Alsace the case is quite the reverse; there only Jesuits would care about them. In France I could also enjoy such perfect religious and even civil liberty, as no where in Germany, nor even in Switzerland. Certainly I shall regret to leave the pious friends, with whose conversation I am blessed at Basle; however, the proper station of a Missionary is not among the pious, but among the lost."

Your Committee would here mention a pleasing fact related by Mr. Banga, in his communication of this period; that a great number of copies of the Hebrew Old and New Testaments had been circulated through 109 different Jewish communities in the heart of Germany, by the instrumentality of a venerable Christian friend.

Speaking of his departure from Basle and of his last exertions amongst the Jews of that place, he writes thus:—

"My last months at Basle were not entirely lost, though I continually ob-

served the reluctance of the Jews to come near me. Even a dealer in old books, to whom I had been a pretty good customer, got out of the way whenever he saw me at a distance. I succeeded, notwithstanding, in dispersing some tracts, and selling about three dozen of the Psalms and Prophets in Jewish German, at low prices. The Jews about Basle had learnt that such books were distributed by a Missionary at Strasburg, and they took occasion to deprecate the wares I offered. The extreme poverty of most of them, however, demands great consideration.

“Mrs. Banga succeeded in obtaining access to one of the most respectable and most numerous of the Jewish families of Basle; she endeavoured to shew them the danger of their self-righteous satisfaction in their own probity. She was always heard with kindness, and every time received a new invitation to repeat her visit; but she had no evidence that they received her testimony. One of the daughters evinced much attachment and friendship for her.”

Mr. and Mrs. Banga being prevented leaving Basle so early as they expected, did not arrive at Strasburg, until the 27th of June. At first Mr. Banga states, that he was repeatedly accosted by Jews, who recognized him, and promised to visit him. After some days, however, a change took place in their behaviour towards him, which he thus describes:—

“I again went through the streets, and the *place d'armes* where the Jews are used to assemble, and expected to find some of them ready to engage in conversation with me, but they turned their backs, and got together, and began to talk in a hurried manner. When I came near them, they made way for me. The following days they did the same thing, and I also observed them mocking and laughing. One who sat on a threshold began to smile and to shake his head, as soon as I looked at him, and the steadier I looked, the more he did it. I am told, that the Jews say, I had better go and convert the African savages, and that they threaten terribly. One Jew, to whom a card had been given in a shop where I had left some cards for that purpose, became furious, and could scarcely refrain from insulting the lady who had

handed the card to him; a few days afterwards he died. I am inclined to think that the Superiors of the Jews of Strasburg have excited all this. Sometimes in a narrow street a Jew will speak to me, and promise to come to me at home, but scarcely once a week does it happen that any one of them says a word to me in an open place; and in the most sequestered corner none dares to stay with me more than a minute or two; and not one ventures to my lodging.”

Your Committee are aware that this may seem a discouraging reception, but it is such as the faithful servant of Christ is taught to expect; and he ought not to be cast down nor disheartened from the zealous prosecution of his work, when he recollects that his Divine Master before him encountered far greater opposition and persecution, from the ancestors of the very same people.

This unpromising state of things having continued for four weeks, Mr. Banga determined on a journey through the department of the Upper Rhine, in which there are about fifty-seven towns or villages where Jews reside.

At Bergheim there are 500 Jews, but, chiefly at the instigation of their rabbi, they declined all conference with your Missionary.

At Rappoltswiler Mr. Banga found a Jewish population of about 412 individuals. Here, at the very commencement of his labours, he was arrested on a charge of selling books without a license, although he had merely distributed them gratuitously, which he had been led to believe was perfectly consistent with the law of the country. After examination before the magistrate, he was sent in custody to Colmar, where he underwent a short imprisonment. On being set at liberty he returned to Strasburg.

It appears that your Missionary is still unable to obtain any intercourse with the Jews of that neighbourhood. His report is certainly most unfavourable respecting the French Jews of Alsace. He says that the few laws which might improve their moral and intellectual state are all evaded by them.

In a letter dated Strasburg, March 28, 1827, he states that by the custom laws he is prevented from maintaining efficient connections with Germany; that the hostility of the Jews does not abate; and that his opportunities of circulating Bibles and Tracts were greatly limited. He therefore requests leave to remove from Strasburg, either to his former station at Basle, or to some place in the Grand Duchy of Baden. Your Committee have consented to this measure, trusting that God will direct his servant, and overrule all this opposition of Satan to his own glory, and the final benefit of his people Israel.

Mediterranean.

Your Missionaries in this part of the world continue their labours under many discouraging circumstances, which serve to exercise their faith and patience. Yet your Committee are led to hope that a blessing, of which they themselves may never know the full extent, will ultimately follow their exertions. The means which they are enabled to employ, are in many respects different from those which are most profitably employed by many of your other Missionaries. They are not able, indeed, to establish a public service expressly addressed to the Jews, and thus afford this people the advantages of regular Christian ministrations, as at Posen and Warsaw. They have not the same providential openings for a general circulation of the Scriptures, as within the very important sphere of your Polish mission. They cannot, with your Missionaries at Hamburgh, Posen, Dresden, or Madras, open schools for the Christian instruction of Jewish children, endeavouring to rescue the next generation from the blindness and obduracy which too generally characterize the present.

These are important means, of which, owing to local circumstances, your Missionaries on the European shores of the Mediterranean cannot at present avail themselves. But means enough are left in their power, whereby, under God's blessing, many of the descendants of his ancient people may be brought to a knowledge of the truth as it is in Jesus. They may

still be "instant in season and out of season." Your Committee trust that they are so. As a proof of this, they would refer you to the journals which have already appeared in the Expositor, and which contain much that is truly interesting. One of your Missionaries has obtained access to a Jewish school, which he often visits, in the hope of leading the conductors of that institution to adopt plans of instruction, founded on a more strictly scriptural basis. On one occasion he thus writes:—

"I went to the Hebrew grammar school, to which I had been again invited. The Jews received me very politely. Mr. M. sat next me. He is a very respectable person, with a manner kind and prepossessing. He was proposing grammatical questions to the boys; and invited me to ask any question I pleased. I did not wish to appear anxious to take any part. In a few minutes, several Jews came and requested me to select some chapter for the boys to read, and to make some inquiries of a grammatical nature. I gave the first Psalm to be read. A little fellow, ten years old, read it first in Hebrew, and then in Italian. He afterwards read Psalm xxxii. Much harmony prevailed, and my present of the book as a reward of the annual Examination, was mentioned to one or two strangers. I trust they have received the impression which I wish them to feel, viz. that we take a lively interest in their welfare. I trust the Jews will now begin to regard me as a friend. After the grammatical exercise, there was singing, which was conducted as on former occasions. I staid some time, and became acquainted with three or four other individuals. At my departure, the master and other Jews assured me, that they should feel obliged and pleased, by my coming often, and bringing any friend with me. I shall avail myself of their invitation, and hope to propose questions upon something more important than grammar."

Your Missionaries have found schools established amongst the Jews, in several places which they have visited, and in some of them the children attain to considerable proficiency almost in every kind of knowledge, but that which is alone able to make them wise unto salvation. Where

they can advance no further, your Committee are always glad of the opportunity of directing the attention of the Jews, whether in the management of schools, or otherwise to the simple study of their own sacred books. They would not compromise the principles of your Society, or conceal their ultimate object, either from Jews or nominal Christians. Your Missionaries have been sent forth to preach Christ; but where they cannot be permitted to execute their commission to the full, they would indeed rejoice to see the Old Testament Scriptures in the hands of the Jews, divested of that mass of absurdity contained in their accredited commentaries, which actually blot out the light which they profess to render more clear. Christ is preached in the Law, and in the Prophets, and in the Psalms. And it may be said of modern Jews, as well as of those in our Lord's day, that if they had believed Moses, they would have believed Christ; for he wrote of Christ.

Besides visiting schools, and having daily intercourse with the Jews in private, your Missionaries have been much engaged in the translation and preparation of suitable tracts which they have circulated to a great extent. On one occasion fifty copies of a Catechism of Jewish History were presented, for the use of a Jewish school, and were thankfully received for that purpose. In short, your Missionaries have been led to hope that they are gaining the confidence of the Jews, and that they will in future be able to obtain a more free access to them. They have already extended their sphere of usefulness; they have obtained much accurate and important information respecting the moral and temporal condition of the Jews in the South of Europe; Christian friends have been found to co-operate with them in districts which they themselves have not visited; copies of the Sacred Volume and of Scriptural Tracts have, through their means, found their way amongst the Jews of the Barbary States on the opposite shores of the Mediterranean; and thus your Committee hope that the precious seed has been sown, which will one day spring up in the

full measure of a bounteous harvest, to the glory of Him who can alone give the increase.

Your Committee forbear to add any further extracts. The pages of the Jewish Expositor will present you with much interesting information respecting the proceedings of your Missionaries, and with incidental notices from various sources, of the state of the Jews in several places which are named. In this way many instances have come to the knowledge of your Committee, of the oppressive treatment to which the Jews are still exposed in countries professedly Christian. These facts ought, indeed, to be taken into the account, when any reference is made to the opposition of the Jews to Christianity. Their prejudices against the Christian name have been but too well founded to be treated with contempt. They have grown up under the oppression of centuries; and, humanly speaking, it is not surprising that they do not at once give way under the occasional kindnesses of a few late years. One friend, after relating a transaction of very recent occurrence, thus concludes his narrative:—

“ This happened about three months ago; and I am ashamed, I blush for the Christian name. Could I go and speak to a Jew under such degrading circumstances? He would tell me I was a *Christian!*—Had I as many mouths as Hydra, such an answer from his lips would stop them all. Woe! woe! for offences, but they *must* come: woe for the scandal of the cross, when the scandal cometh not from the open enemy, but from the false professor, who presumes sacrilegiously to bear it!”

Your Committee are well aware that your Missionaries on this station have a difficult part to act, and that they need an especial preparation of the Spirit of God, to enable them to unite the wisdom of the serpent with the simplicity and godly sincerity becoming the Gospel—to combine the exercise of a prudent discretion with the exhibition of that fervent zeal and undaunted boldness which mark the faithful soldiers of Christ. Your Committee would earnestly recommend them to your prayers.

Malta.

The Society at Malta still continues to render very efficient services to the cause in which it is embarked in common with your own, by the publication of Tracts in Italian and other languages, for distribution amongst the Jews of that part of the world, chiefly at the expence of your Society. Dr. C. Naudi, the Secretary of the Malta Society, continues to act as your depositary, your Committee having found it very important to place there a considerable supply of Scriptures and Tracts, which are easily forwarded to any of the Mediterranean ports. During the last year, there has been a great demand for copies of the Old Testament, especially amongst the Jews of the Levant. An unusual number of copies of the entire Scriptures have likewise been purchased. Dr. Naudi particularly mentions the pressing applications which he has had from Mr. Lowndes, of Corfu; from Mr. Nicolayson, your own Missionary at Beyrout; and from the Jews of Safet. In all these cases Hebrew Bibles were required for sale among the Jews; and Dr. Naudi makes a very earnest request for a further supply from your Committee, as, at the date of his letter (Dec. 18, 1826), he had only a small number left, and those were expected by an early opportunity to be shipped for Palestine. A large supply was immediately sent out.

Your Committee having received many representations of the importance of publishing the Scriptures and Tracts in the Spanish Hebrew, and having corresponded with the Malta Committee on the subject, are now taking measures to carry their recommendation into effect, by which means they hope to gain access to a very large division of the Jewish nation.

Constantinople.

In your last Report it was stated, that a spirit of enquiry prevailed to a very considerable extent amongst the Jews of Constantinople, that a great number of copies of the Hebrew Old and New Testament had been actually purchased by them. The rabbies took the alarm, and in vain attempted to

put a stop to the circulation of the sacred books, or to the discussions which were continually taking place on the subject of Christianity. It was likewise mentioned, that in this state of things, Mr. Wolff arrived at Constantinople, and found that several Jews, who had heard him at Jerusalem about two years before, but, who then opposed and derided his doctrines, had come to Constantinople, and had disseminated the knowledge of Christianity among their brethren of that city. Fuller information has since been received by your Committee. Indeed the interesting occurrences which have taken place at Constantinople, have become matter of very general notoriety. They have been communicated to the Committee of the British and Foreign Bible Society, by the Rev. Mr. Leeves, their agent, and to the Committee of the Church Missionary Society, by their Missionary, the Rev. Mr. Hartley. Several facts have likewise appeared in the public prints of the day; and thus additional evidence has been furnished, from sources totally unconnected with any religious society whatever.

It appears that Mr. Wolff was by no means aware of the result, with which it had pleased God to bless his labours at Jerusalem, until his arrival at Constantinople, when on presenting himself to the Rabbies assembled in their college for teaching the law, they imprecated curses upon his name and his memory. On his enquiring the cause, he was told that he had been disseminating his errors at Jerusalem, and that certain Jews had written down his arguments, and had come to Constantinople, where they had already turned away many of their brethren from the ancient faith. They informed him, that there were about three hundred Jews, who were more or less affected with his errors. The zealous Missionary, rejoiced to receive such unexpected testimony to the power of the Gospel from the lips of unbelieving Jews, immediately replied, "I am delighted to hear it, and I hope that I shall soon add you to the number."

He continued to preach the Gospel to his enquiring brethren, until his

departure for England. Several applied to him for baptism, but at the recommendation of the British Ambassador, he declined complying with their earnest request, fearing lest, in the political excitement which then prevailed in Constantinople, his motives should be misconstrued, and he should be accused of improper interference with the subjects of the Ottoman Porte.

Your Committee have reason to be thankful to God for the protection afforded his servant under many perilous circumstances, and trust that if it be the Divine will, he may go forth again amongst his brethren in the East, and be made the means of bringing many more of them to the knowledge of Jesus Christ, as the only Saviour.

Your Committee must refer you to the Jewish Expositor, to the Monthly Extracts of the British and Foreign Bible Society's correspondence, and to the Missionary Register, for further details respecting the Jews at Constantinople. They subjoin an extract from a communication of the Rev. Mr. Leeves to one of your Secretaries, dated Dec. 27, 1826.

"I cannot close this letter without mentioning, that an important event has taken place among the Jews of this capital. Several Jews had come to Mr. Hartley, of the Church Missionary Society, and myself, professing their belief in Christ, and desiring baptism. This coming to the knowledge of the Jewish Rabbies, two of the number were seized, bastinadoed, and thrown into prison. Three others secreted themselves, and were baptized by Mr. Hartley. They were subsequently discovered, and the Jews demanded of the Porte the execution of one of them, which was refused by the Turks; but they were all condemned to the bagnio for six months, with an Armenian, in whose house they were found. Here they still are, and hitherto firmly maintain the faith which, under the view of death, they had boldly professed, when brought before the Grand Vizier, and other authorities. Since they were in prison, they have suffered much ill-treatment, stripes, &c. from the Turkish guards, whom the Jews bribed to use them ill, in the hopes of shaking their con-

stancy, but in vain. I have used, and am using every means to procure them some alleviation; and by the interference of our Ambassador, the extraordinary persecution they were subject to, has been withdrawn from them, although they are still in chains, and labouring in the heavy work of the arsenal. This affair has produced a strong sensation among all classes in this metropolis; and God grant that their patience may remain unshaken, and their suffering, like those of the Christians in early times, produce its effect upon their brethren. This is a new thing in this capital, and we shall doubtless have great difficulties to encounter, even when these new Christian brethren are released, who must still expect to suffer persecution. May Providence lead us to such means as may ensure their safety, and leave the way open for others to join themselves to this little band. A youth of sixteen is one of the number, who shews great fortitude and zeal, and has resisted all the solicitations and tears of father, mother, and relations, to draw him away from his faith, with offer of money, clothes, and an immediate release from his fetters and prison. He told them, that Jesus Christ was now his father and mother, that he preferred his prison to all they could offer him, and that when they became Christians, he would acknowledge them as his relations. This is the work of the Hebrew New Testament, not of human preaching."

Your Committee would trust, that whoever or whatever may have been the means, the work is of God. They desire to commend these new converts to Him who can alone give them strength to pass through the trial that awaits them. They cannot but rejoice in the intelligence which they have received, but they would rejoice with trembling. They would not rest the hopes of your Society upon the professions or the conduct of any man, but would look for encouragement only to the word of an unchangeable God. At the same time, they think that the trying situation of these Jewish converts is such as to excite the liveliest interest in the minds of Christians, and to call forth their most earnest prayers.

Your Committee are at this time anxiously looking out for a duly qua-

lified Missionary—a man of warm piety and sound discretion, whom they might send to Constantinople, to strengthen the hands of Jewish believers, and to prosecute the good work thus happily begun.

Palestine and Syria.

It was stated in your last Report, that the Rev. Mr. Lewis had visited this country for a short time, and that he was not returned to his station at the period of your Anniversary. His recommendation of Smyrna as a proper situation for a missionary to the Jews, was likewise mentioned. It was in consequence of this, that your Committee requested Mr. Lewis to proceed to Smyrna, where he will not merely have opportunities of access to the Jews of the immediate neighbourhood, who are very numerous, but will also be able to take frequent journeys into other countries of the East. He left England finally in the beginning of September, 1826, and has since been employed in lending some assistance to your Missionaries in the south of Europe, as well as in making some preparations for his own work by the acquisition of languages. Your Committee expect, that he will very shortly proceed to Smyrna.

An encouraging account was also given of the commencement of Dr. Dalton's labours in Palestine; but whilst your Committee were anticipating much good, under the Divine blessing, from his patient and persevering endeavours in the earthly Canaan, it pleased the Lord to remove him to the Canaan above. He seemed peculiarly fitted for his work, and his medical character easily procured him access to individuals of all classes; but it becomes your Committee to bow with humble submission to the painful dispensation, knowing that the Lord doeth all things well. The account of his death has been communicated to the Committee, in the subjoined letter from Mr. Isaac Bird, (one of the American Missionaries), dated Beyrout, Feb. 7, 1826, by which it appears he died at Jerusalem after twenty-one days illness, and was buried on Mount Zion, there to await that glorious day when the

just shall be raised, and shine forth as the sun in the kingdom of their Father.

“Mr. Nicolayson being at this moment absent at Jerusalem, and a vessel offering to-morrow for Alexandria, I am charged by Mrs. Dalton with the painful commission of announcing to you the intelligence, that her husband and our much loved brother and fellow-labourer, is no more. He died at Jerusalem, on Wednesday, the 25th ult., after an illness of twenty-one days. His remains were interred the next day, amid a considerable concourse of people, in the burying ground of the Greeks, on Mount Zion. The event seems to have excited a strong sensation among this denomination of Christians. Mr. N. writes that they had been very attentive, and the two principal bishops have thought proper to write us, on the occasion, a letter of friendship and condolence.—Appointed a messenger of good tidings to the Holy City, our brother has died at his post, and his dust, mingling with that of prophets, apostles, and martyrs, waits the resurrection morn, to rise with them in incorruption and immortality.

“Further particulars I leave to be detailed by Mr. Nicolayson, whose life may God long preserve, both for our sake, and for that of the miserable people to whom he has been sent.

“Mrs. D., who it was thought advisable should remain in my family during the Doctor's absence, and whose affliction we shall endeavour to render as light as outward circumstances can make it, is left with two small children, with whom she hopes at a proper time to return to her native land.”

Dr. Dalton's Missionary journal up to the period of his last illness, has been received, and is already inserted in the Expositor. The last entry made in it records the arrival of Mr. Nicolayson at Jerusalem, on which occasion both the Missionaries were naturally led to anticipate much comfort in each other's society and co-operation. But an overruling Providence had ordered otherwise.

Mrs. Dalton, the widow of your late lamented Missionary, is at present at Beyrout, where she enjoys the protection of the American Missionaries and their families. Since the death

of her husband, she has also been deprived of her youngest child, but a few months old. Letters have been received from her, which shew that under her heavy trials, she has been enabled to make the everlasting God her refuge. During her stay at Beyrout, where she waits for a suitable opportunity of returning home, she is employed in imparting Scriptural instruction to the females of the place, principally among the Arabs.

Your Missionary, Mr. Nicolayson, landed at Beyrout on the 21st of December, 1825, where he met with Mrs. Dalton and the American Missionaries. On the 27th, he left Beyrout in order to join Dr. Dalton, who had proceeded alone to Jerusalem before his arrival. On the third of January, 1826, he reached that celebrated city, and thus relates the circumstances of his first interview with Dr. Dalton:—

“*Jan. 3.*—Mounted my mule about six o'clock in the morning for Jerusalem, which we reached in the afternoon about four. Other Missionaries having described this interesting city, and their feelings on approaching it, it seems unnecessary for me to attempt a description of this kind. After entering the Jaffa gate, we enquired for the Greek convent Mar Michael, where Dr. Dalton lodged. When I reached the convent, I did not find him there, but learnt that he was gone to see a sick person, and would soon return. His room was opened to me, and after waiting a little, I had the joy of seeing and saluting this dear brother in the Lord, with whom I hope, through the grace of God, to spend many happy days in labouring jointly with him in the vineyard of the Lord. The rest of the day was spent in conversation as to the nature and importance of our work, and upon various subjects connected with it; and we concluded with reading the Scriptures and with prayer.”

On the following day, the two Missionaries visited Bethlehem, and on this short tour it was that the symptoms of Dr. Dalton's illness began too visibly to shew themselves. He was scarcely able to return to Jerusalem, where his case soon became such as to render his recovery almost hopeless. Mr. Nicolayson has related many in-

teresting particulars of the dying experience of his brother Missionary, which will be found in his Journal, already published. The following extracts, however, your Committee feel will not prove unacceptable.

“*Jan. 19.*—He seemed to be relapsing again, and was exceedingly weak during the night, when the fever rose higher than it ever had been before; and his nerves were attacked in a peculiar manner, which seemed to make every thing appear difficult and painful to him, and deprived him of all rest. At half-past four o'clock he suddenly said, ‘I believe I am near my home.’ When I asked him, ‘What home do you mean?’ he pointed upwards, and said, ‘This is my home!’ I then asked him whether he actually thought the Lord would take him home soon? His answer was, ‘I cannot speak positively, but I feel as one dying.’ A little after, he added, ‘I am at perfect peace with God, and feel no difficulty in committing my dear wife, and the little ones the Lord has given us, into his hands.’ He then desired me to remember him affectionately to the Missionary brethren and sisters in Beyrout. I asked him whether he had any particulars to mention respecting the mission in this country, or the cause in general? To which he replied, ‘Tell the Committee that the friends of the cause in England have too high an opinion of what has been done here, for as to the establishing of a mission in Jerusalem, or any other place in the country, nothing has been done as yet.’ Some time after he said, ‘As to burial, I had rather be buried among the Greeks.’ All this he spoke with considerable difficulty, but with perfect presence of mind.

“*Jan. 25.*—About five o'clock I left him, apparently sleeping, and when in about three hours I entered the room, I found him in the same state. We immediately sent for the physician, who soon came and applied several remedies, but all in vain. Though he did not speak, and seemed entirely insensible, yet when I asked him whether he knew me, he answered, ‘I do:’ and a little afterwards he spoke some words which I did not understand, but the last of them was, ‘die.’ We sent for another physician, but all was in vain, and at one o'clock, P. M. he breathed his last. He had anticipated

death without the least fear, and was entirely resigned to the will of his Master; so he died in an easy frame, and I felt assured that his blessed and happy spirit has found its rest in the Lord Jesus, and has joined the multitude of those who have been saved through the blood of the Lamb, and through the mercy of the God of their salvation."

Mr. Nicolayson returned to Beyrout soon after the last offices had been performed to the remains of his deceased friend. He had a few opportunities of conversing with Jews, and disposed of a few Bibles to them. He was, however, inexperienced in his work, and had been thus unexpectedly left alone to pursue it. His views of the Mission and of his own situation, will be best collected from his own letter, dated Beyrout, March 13, 1826:—

"How I must find myself situated at present, as it concerns the great work before me, you will easily perceive, if you consider the peculiar difficulties which attend it in this country, by reason of the unsettled state of things, and from a number of other causes. For you will remember that the Mission here is quite in its infancy, (if indeed so much may be said of it) and likewise, that I was sent out here without receiving any particular instructions from the Committee, being directed to confer with those who were here before me, on the manner and plan of proceeding.

"From that part of my journal which I send you with this, containing the particulars of the origin and progress of the disease, which brought the message of peace to my lamented brother, you will see, that from the time of my arrival in Jerusalem to that of his illness, the interval was so short, as not to afford me the opportunity of obtaining much information respecting the state of the Mission, or particular advice from him concerning the best manner of proceeding, especially as we did not anticipate that his race was so nearly run.

"Though the observation has been repeatedly made among us, (the American Missionaries, Mrs. Dalton and myself,) when speaking on the subject, that the Lord seems to frown on this country, in having permitted it within a short time, to be deprived of five of its most active and able Missionaries,

who, twelve months ago were all labouring in the strength of the Lord, to restore to this land that knowledge of the God of their salvation, which first went out from this then highly favoured country; yet I feel assured, that the Committee will, in dependence upon the Lord's blessing, make the greater efforts and exertions to reinforce and continue this interesting, though difficult Mission. The Committee will therefore fully see and feel the urgent necessity of sending, with the greatest possible expedition, as many and as well qualified men to engage in this work, as the Lord of the harvest, in answer to fervent prayer, shall raise up and enable them to send.

"Though the Jews here, who are but few in number, were at first exceedingly prejudiced against the Missionaries, yet they have gradually changed so far, that we now have a good hope of soon establishing a school for their children, of which I shall give you further information, when accomplished."

Mr. Nicolayson continued at Beyrout for some months, and devoted himself to the study of Arabic, and a general preparation for the Missionary work. He had likewise increasing opportunities of conversing with the Jews; having almost daily intercourse with some individuals of that nation. One in particular appeared very earnest in enquiring after the truth, and regularly attended the meeting of the Missionaries for prayer and reading the Scriptures on the Sabbath.

On the 1st of August, Mr. Nicolayson was encouraged by his brethren, to undertake a short journey, and accordingly set out for Sidon, where he spent a few days. Towards the close of September he set out for Sour, and afterwards visited Safet, and other places, from whence he returned to Beyrout. Having discovered that Safet offered a very desirable situation for a Missionary to the Jews, he determined to make it his residence at least for some months, and accordingly arrived there, Nov. 11, 1826.

No intelligence of a late date has been received from Mr. Nicolayson. His journals up to this period have been received, and contain very interesting details of his proceedings. Your Committee are led to hope

that he will prove an active and zealous Missionary to the Jews.

India.

Your Committee have not been able to comply with the earnest request of the Madras Corresponding Committee, that an English Clergyman should be sent out to co-operate with Mr. Sargon, and to preach the Gospel amongst the Jews of India.

This request is renewed with increasing importunity, in letters received from Madras, from one of which the following is an extract.

Speaking of Mr. Sargon's exertions, the Secretary writes,—

“Indeed we have abundant reason to be pleased with his zeal and activity in the cause. At the same time we cannot but continually lament over the sad want we are in of a Missionary. O that the Lord would make bare the arm of his Mercy, and stir up the heart of some faithful Minister amongst you to come over and help these poor Indo-Israelites, for whose souls no one hath hitherto cared. May he enable your Committee, my dear Sir, to supply us very soon with this great and anxiously expected blessing: for till this shall be the case, I fear our annual accounts will not be such as to give encouragement to those who have hitherto assisted us with so much readiness and liberality. Indeed I regret to think that there is considerable danger of our losing some of our supporters, should not their expectations of a Missionary from home be realised very soon; so convinced are they that nothing effectual can be done without one.”

The state of the schools under the care of Mr. Sargon, at Cochin, will be best communicated in the language of the Report, which has just been received by your Committee:—

“The first subject which naturally presents itself to the consideration of your Committee, in reporting their proceedings, is that of the establishment at Cochin, that small portion of the vineyard, in which it has pleased the great Head of the Church, that means should first be used for the evangelization of the Indo-Israelites. Some circumstances of an unpleasing nature, they regret to say, have lately occurred there, which have tended to throw a

slight gloom over the Society's labours and designs; but which they trust, will prove to be only a transient one. A disturbance has been created amongst the White Jews, which has induced them to withdraw a considerable number of their children, from the first school.”

It appears that this disturbance was raised by the more inveterate Jews, who endeavoured to persuade the parents that their children would be compelled to embrace Christianity. The Report thus proceeds:—

“Your Committee are sorry to state, that above thirty children have been removed by their parents from the White Jews' school, during these troublous times. But they have no doubt that this desertion will not prove to be of long continuance; for great as the prejudices of the Jews may be, against all attempts to introduce the truths of Christianity into the minds of their children, the important consideration that they have an opportunity of obtaining so much more efficient instruction for them, than they can possibly acquire in any schools of their own, and this too *gratis*, will always weigh with them, in spite of the machinations of those who have evil will against the spiritual welfare of Zion. But above all, your Committee depend upon the gracious promises of him who has said, ‘There is none that can deliver out of my hand; I will work and who shall let it;’ and they hope that the time is nigh at hand, nay even at the door, when the Lord will settle his once highly favoured people after their old estates, and do better unto them than at their beginnings. (Jer. xxxiii. 11.)

“The number of children at present on the establishment of the *first*, or White Jews' school, has been reduced to 43: and the total number of those who have benefited by this Institution, from its transfer to the Society for promoting Christianity amongst the Jews to the present time, is 147.

“In the 2d, or Black Jews' school, the numbers have not been diminished by the late disturbances: there are at present 30 children in this school, and the number which has profited by it since the period of its formation is 87.”

Your Committee stated in their last Report, that Mr. Sargon had visited Bombay for the purpose of making an

attempt to establish schools. It was not, however, until after he had made a second and a third visit, that he accomplished his object. The White Jews are not numerous in Bombay; those called the "Beni-Israel," are much more so; and he thinks that there must be about 10,000 of them along the western coast of Hindostan, sunk into the lowest state of moral degradation.

A letter of more recent date than the above Report, thus communicates the result of Mr. Sargon's labours at Bombay:—

"Mr. Sargon has succeeded in establishing a School for Jewish Children at Bombay, in spite of a very serious opposition from some of the most respectable Jews in that place, many of whom have now had their prejudices softened, and in some few instances so far removed, as to be induced to send their children to our schools, and to recommend others to do so likewise. The number of children at present on the school books amounts to forty, and of these from twenty-five to thirty daily attend to receive instruction. There is still a sad aversion among the Jews to the reading of the New Testament, and even to tracts; cases are not uncommon in which their prejudices run so high, as to prevent their even touching these books. They entertain also a very serious apprehension, lest if they send their children to our schools, we should compel them to be Christians, and in case they will not renounce Judaism, to send them in a bill for education which they are unable to pay. To remove this feeling as much as possible, we have endeavoured to encourage their establishing schools themselves, under judicious regulations; and in case they would permit us to see that they were properly conducted, we have tendered our assistance in books, Masters, School-rooms, or even in money: but nothing seems to satisfy these suspicious people. They can form no idea of our Society sending them books and instructors, without a selfish motive; for a love to souls is utterly beyond their comprehension; the consequence is, that suspicion rests upon every effort we make to do them good. The natives of this country, generally speaking, entertain much higher sentiments regarding the character of English gentlemen; but these seeming outcasts of Israel appear to

have added to their own national character, not only heathen customs and sentiments, but feelings which many heathens never descend to entertain. The Jews at Cochin during the present year have on several occasions manifested a very dissentious spirit; their prejudices and party feelings have run so high, as to cause many of the parents to remove their children from our schools. Peace and harmony has however in some degree been restored, and many of the children have again returned to their learning. From a consideration of all these circumstances, it will be quite apparent to you, that more than an ordinary degree of wisdom and prudence are necessary to manage these poor degraded people, and consequently that it is absolutely necessary for us to have better instruments to help forward the cause of the Jews in these parts, namely, an European Missionary."

The schools of the American Missionaries still contain upwards of 100 Jewish children, and they have ten Jewish teachers. These schools, of which there are thirty-five, chiefly in the neighbourhood of Bombay, containing upwards of 1800 children, have proved of essential benefit to the Jews, although not exclusively intended for that purpose.

The Corresponding Committee at Madras, are sparing no exertions to obtain efficient teachers; they have recently engaged Mr. Abraham Sargon, brother of their valued agent, in the service of the Society. He is now learning the Mahratta language, which is spoken by the Jews of Bombay.

Thus, it will appear, that this important branch of your Society, is extending the sphere of its operations. The friends of the cause in India, have hitherto raised funds sufficient to carry this plan into effect; but from certain causes mentioned in the subjoined extract of a letter from the Secretaries, they have for the first time availed themselves of the assistance of your Committee:—

"The finances of the Madras Corresponding Committee of the Society for promoting Christianity amongst the Jews having been much straitened, by the non-remittance of the usual annual subscriptions for this year and part of

the last, from Calcutta and Bombay, and notwithstanding that the collections in this Presidency, during the two last years, have been more than doubled, yet the Committee are most unwillingly compelled to draw upon the Parent Institution for half of its yearly grant, namely, £ 150; and we are accordingly directed by the Committee to communicate to you the intelligence, that we are about to negotiate a bill for this amount, at two or three months sight, which we expect will be presented for your acceptance, within a very short time after the receipt of this letter. From a recent communication from the Venerable Archdeacon Corrie at Calcutta, we are encouraged to hope that our remittances from thence are only suspended *pro tempore*, that gentleman having very kindly promised to assemble the friends of the Institution, and to endeavour to keep alive the concern which has hitherto been manifested in that part of the world in the cause of the Jews. The result of this meeting will no doubt be an augmentation of the list of Subscribers, and consequently a more liberal support to the Society, the interests of which have been temporarily lost sight of by the departure of the Rev. T. Thomason for England."

Your Committee cannot close this sketch of the progress of your Society in India, without expressing their hopes that some servant of the Lord will be found duly qualified, and ready to go forth to the poor Israelites of that distant part of the world, from whence your Committee have so long heard in vain, the reiterated cry, "Come over and help us."

In concluding the Report of their transactions at home and abroad during the year now past, your Committee would again call upon you to offer up your sincere thanks to Almighty God, for the success with which he has continued to bless your labours, and for the encouraging prospects daily opening to the Missionaries of your Society. They can say with truth, "The Lord hath done great things for us, whereof we are glad." And they would always remember that what *has been* done, is the Lord's doing. It is not, it cannot be, the work of man. It is not the result of human speculation. Your Committee are well aware that

the record of your missionary exertions presents much that will tend to baffle presumptuous conjecture, to check the risings of vain-glory, and to disappoint the designs of a carnal policy. Almost every line of the missionary history serves to reiterate the necessary caution, "Cease ye from man."

To those who would enquire, How many Jews have been really converted to a saving knowledge of Christ through the instrumentality of your exertions? your Committee would say, This is a question which will never be satisfactorily answered, until the day when the Great Searcher of hearts shall bring all things to light; and then, they trust, that many will appear as your hope and joy, and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming. They have reason to believe that some have already died in the Lord. Others are now adorning the Christian doctrine, and even preaching the Christian faith. At this very time some are suffering for the sake of Christ. Your Committee regard it as no slight encouragement, that ten converted Israelites are now labouring in connexion with your Society. And, they doubt not, there are many of whom they have never heard, of whom the Saviour will declare, "They are mine," in that day that he makes up his jewels. Your Committee stop not to reply to the sneer of the infidel, who dares to calculate the worth of an immortal soul, and to strike the awful balance between the imperishable things of another world, and the sordid dust which men call wealth. To the Christian enquirer, who longs to know what is doing in his Master's service, and withal being honoured with a share in the work, feels anxious to be informed by whom, and in what manner, it is carried on, your Committee have endeavoured to furnish an authentic reply, by a simple statement of facts. They believe, then, that there is at this very time, even among the literal Israel, "a remnant according to the election of grace." The promise is the Lord's, and the accomplishment is his also; but the work is your's, and therefore the grand object of your Society is to

aim at a general diffusion of the knowledge of the Gospel amongst the dispersed of Israel and Judah; to seek them out of all places whither they have been scattered, and to preach to them Christ crucified, as being to them that are called, Jews as well as Greeks, Christ, the power of God, and the wisdom of God.

It was a fact to which our blessed Lord appealed as a confirmation of his Messiahship, that "the poor had the Gospel preached unto them;" and your Committee would regard it as no trifling testimony to the importance of your Society, when they can tell you, without fear of contradiction, that *the poor Jews have the Gospel preached unto them* through its means. The word of life has been widely distributed; a desire to read the Scriptures, especially of the Old Testament, has been excited amongst large bodies of Jews; many copies have been purchased by them, and many more have been gratuitously presented to enquirers. Your Committee are endeavouring to meet their wants by the publication of the Scriptures in various languages and characters. Their children are in many instances, enjoying the full benefit of a Christian education; and from their youth, are taught to know the Holy Scriptures, which are able to make them wise unto salvation, through faith that is in Christ Jesus. In short, the Gospel has been preached to them by your Missionaries, in public and in private, in the synagogues and in Christian assemblies, in places of general course and in the secrecy of the closet. The message of mercy has been delivered to their Rabbies and learned men, as well as to the more ignorant and degraded classes of this people; to the superstitious Talmudist, as well as to the infidel scoffer. They have heard it in the intercourse of civilized life, it has followed them through the desert; and in their wanderings through the world, it is held up as a light to guide their feet into the way of peace.

In having been made instrumental in bringing about these important results, your Committee find cause for the greatest thankfulness.

What may be the further designs of an all-wise God, they know not; they believe that at least a few will be brought into the fold of Christ, as an earnest and first fruits, (an ample recompence for all your exertions,) and for a continual witness to the truth of God; but whether within any short period there will be a more general outpouring of the Holy Spirit upon the house of Israel than has been yet seen, (an event for which Christians ought daily to pray)—or whether the Gospel will continue to be preached to the nation at large for many years to come, for a testimony unto them, whether they will hear or whether they will forbear, your Committee presume not to determine. In either case, God will be honoured, and His righteous ways will be vindicated.

In the mean time, your Committee would appeal to you for more ample means, and an increased number of faithful and zealous Missionaries to enable them to redouble their efforts; and for the continuance of your fervent prayers to bring down a blessing from the God of Israel. This is no time for delay, or cold-hearted speculation. Whilst Christians may be coolly deliberating on the expediency of supporting this cause, thousands of the race of Israel may be perishing for lack of knowledge.

Whatever trials may intervene, your Committee do not doubt that ultimately the harvest will be great. God will remember Zion, and make her a blessing to all the ends of the earth. The world shall know that Jehovah formed this people for Himself, that they might shew forth his praise. He will say—"In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

For use in Library only

For use in Library only. ~~100~~

I-7 v.12
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8170